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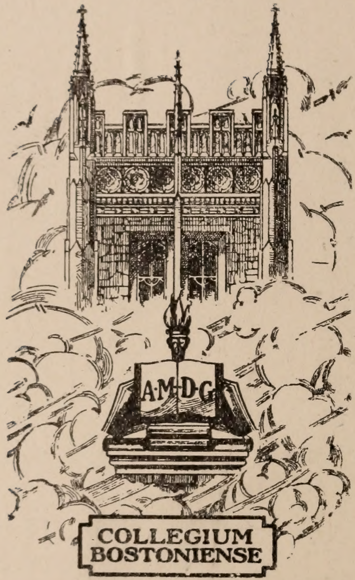
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Gadaiḋe Géar na Geaṁ-oiḋċe.

I.

I n-a ḃfuilid suim ṁór d'eaċtraiḃ ⁊ d'imṫeaċtaiḃ Ḟinn
⁊ na Féinne go foir-leaṫan ⁊ do sgéaltaiḃ eile
naċ iad.

TRIÚR CÓṀDALTA DO ĊUALLAĊT ĊUILM CILLE
do ḟoláṫruiġ.

Ar na ċló-ḃualaḋ ag
MUINNTIR DOLLARD,
agas
Ar na ċraoḃ-sgaoileaḋ do'n ċoitċeanntaċt ag
MUINNTIR GILL
i mBaile Áṫa Cliaṫ.

1915.

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PREFACE.

The intrinsic value of the Irish Romantic Tales is too well known to call for any apology in publishing yet another volume of them. Still, we have not the slightest hesitation in saying that they are yet too little appreciated. At this critical period in the Irish Revival, when dialect is pitted against dialect, and writer against writer, we are fortunate in being able to fall back on a language which no dialect or writer can lay full claim to, yet one which is equally intelligible to all; what we might call the Common Multiple of the spoken dialects of the present day. The study of dialectical variations is undoubtedly interesting; the wealth added to the mother language by its dialects ought not be depreciated, yet the dialect has often a baneful influence. It is calculated to narrow the view of the individual, and thus many of our present-day Irish writers seem somehow or other to have get the idea, that their own little dialect contains all that is worth knowing of the language.

Individual efforts in the various parts of the country are perhaps the only hopeful means of bringing the language into its own again, but the individual must never despise the co-ordinated whole, on one member of which he is simply working. Tales, such as those of the present volume, which may be said to be the work of no particular period and of no particular district, should bring the foregoing point into greater prominence. We have here no ephemeral growths. Many of them have been handed on by oral tradition for well nigh ten centuries, and thus, as well as by undergoing many manuscript recensions, have been enriched by a wealth of expression and an elegance of diction, scarcely paralleled in the literature of other nations. Here, therefore, is a mirror wherein we may see reflected the distinctive genius of the Irish mind. Here, we may rest assured we have one of the true Irish styles of narration, which, however, is so ornate that we could not hope to see it freely employed in the matter of fact descriptions of current events.

Its very exuberance is, if we may say so, its defect, but a defect which is deserving of careful study. During the latter centuries of the period in which the language was a living, national force, poets and prose-writers tended more and more to adopt the adjectival style. Such a style, if each epithet fitted closely to the truth, if each epithet revealed something which the common eye might not have otherwise detected, could undoubtedly be employed with brilliant effect, particularly in a narrative of epic dimension, or in a poem aglow with passion. But, since we find a king, for instance, or a warrior, or a maiden introduced, on almost all occasions, in fixed sets of epithets, we are inclined to think that our writers or composers, whether through inertness or through the sheer love of hearing a good thing repeated, preferred to work with stencil in hand rather than exercise their imaginations in the creation of a distinctive image. However, if we go back to those great stories like the Táin which were committed to writing at an early date, we find a far greater restraint of style, a style in fact much more in consonance with modern needs. Apart from the defect to which we have called attention, we venture to think that the study of our texts will not be without profit to those who purpose contributing to the creation of a literature in Modern Irish.

It is therefore apparent that the publication of all the romantic tales at present locked up in MSS. is a desideratum from a purely linguistic point of view, while the importance of completing the pageant of the Irish sagas cannot be overlooked. To obtain this end we hope to contribute our share and intend to publish in successive volumes the remaining unpublished tales in our manuscripts.

With the limited time at our disposal it was totally impossible for us to give a full list of variant readings, especially as some of the versions agree merely in substance. We have, therefore, been content with producing a readable text, bringing the other MSS. to our aid, as stated in the Notes, only whenever a difficult or obscure passage occurred in the copy from which we worked. The orthography of the manuscripts was, to some extent, so capricious and self-contradictory that we could not for a moment think of publishing the Tales with all the particulars of their original drapery preserved. In the instances in which we have departed from the spelling of our MSS., we have adopted that of Father Dinneen's Dictionary. A few notes which are intended to be tentative rather than exhaustive have been appended. They will be found to be chiefly philological, and may prove useful in giving the student a new outlook on the language, and in awakening his interest in the special Gaelic development of the original common speech of the Indo-European.

Certain passages, which we have noted as obscure in meaning, may yield up their secret to specialists in dialect, or to those whose reading has been more extensive than ours. For the solution of any of our difficulties we shall, needless to say, be very grateful and will gladly make due acknowledgments in preparing our next edition. To facilitate correspondence, we have each signed our names to the stories on which we worked and the undersigned to a particular story is responsible for notes, vocabulary, etc., connected with it.

There remains for us but one pleasing duty to perform, but it is one for which we feel our pen is scarcely competent. We refer to our duty of thanking those who have assisted us in the present work. First, and above all, we wish to tender our heartfelt thanks to Dr. Sheehan for his invaluable aid, so courteously given in preparing text and notes. To his suggestion the present volume owes its very existence, to his personal and kindly supervision whatever intrinsic worth it may possess. Only we, who know what time and labour he has expended in his efforts to produce a text with the highest possible degree of accuracy and clearness, can form an adequate conception of the debt of gratitude due to him for his untiring zeal in the Irish cause. Father O'Nolan also deserves our sincere thanks for his kind offers of assistance, and for reading and materially supplementing the notes to No. 2. To Rev. R. McCarthy a special word of praise is due. In conjunction with Mr. P. W. Fitzgerald, the energetic manager of Dollard's, whose connection with us has given every satisfaction, he set himself to produce a volume which in binding and outward appearance would equal the most up-to-date production. It is for others than us to say how well the project has succeeded.

Mág Nuaḋat,
Lá Bealtaine, 1915.

Bruiġean Ḃeag na h-Alṁaine.

I.—Bruiġean Ḃeag na h-Almaine.

Do rinneaḋ fleaḋ agus féasta go príoṁ-aḋḃal le Fionn mac Cumaill d'Ḟiannaiḃ Éireann i n-Almain luċtṁair, lán-aoiḃinn Laiġean, agus an tan dob ion-ċaiṫṁe an ḟleaḋ sin tángadar maiṫe agus mór-uaisle na Féinne dá caiṫeaṁ, agus is iad so dream do b'urranta díoḃ .i. Goll mear-ċalma, mór-aigeantaċ mac Mórna le n-a ḋeiċneaḃar ar ficid bráṫar agus coṁ-ḃráṫar mar aon leis; agus Diarmaid déid-ġeal dreaċ-solais, daṫ-áluinn ua Duiḃne go n-a ṫriúr mac mar aon ris agus maiṫe ċlainne Baoisgne go h-uile; Caoilte ró-ġreannṁar mac Rónáin le maiṫiḃ ċlainne Rónáin, agus Smeig-ar-Drúċt ua Neaṁain le maiṫiḃ ċlainne Neaṁain; clanna Smóil le n-a sluaiġtiḃ; Goll gníoṁ-aċtaċ Golban agus maiṫe na Féinne Ultaiġe i n-a foċair; agus an Corr cos-luaṫ, céad-ġonaċ, rí Féinne Fiann Connaċt; agus Oillte áluinn ionnsuiḋṫeaċ mac an Ċoirr ċos-luaiṫ; Caireall cosgarṫaċ ua Corḃroinn le n-a ḋeiċ gcaṫaiḃ Albanaċa agus rí Féinne Laoigse (?) Miḋe le maiṫiḃ a ṁuinntire; agus iomad de ṁaiṫiḃ agus de ṁór-uaisliḃ na h-Éireann i n-a ḃfoċair.

Is annsin do ṡuiḋ Fionn i dtosaċ na dtréin-ḟear sin, maiṫe ċlainne Baoisgne agus iad i n-a timċeall, agus Goll mac Mórna ar a ċeart-aġaiḋ san taoḃ eile, agus mic Ṁórna i n-a n-ionadaiḃ cinnte féin mar ba gnátaċ leo i dteaġlaċ Ḟinn i ngaċ aimsir roiṁe sin. D'éirigeadar iar sin feaḋmannaiġ go fritir fíor-éasgaiḋ le freastal agus le frioṫáileaṁ na sluaġ sin go séiṁ, soċma, so-ḋealḃaċ, agus do ġlacadar bleiḋí beol-ḃuiḋe, ḃán-airgid, agus cuirn áille cuṁduiġte cloċ-ḃuaḋaċa, agus do ḋáileaḋ deoċa dian-ṁóra, milse do na deaġ-laoċaiḃ, agus biaḋa saora so-ċaiṫṁe do na Fiannaiḃ go fíor-aḋḃal.

D' éiriġ annsin gearán agus cainnt agus glór i n-a ngiollaiḃ, meiḋir agus meanmain i n-a miliḃ, luaimne agus lán-ċaint i n-a laoċaiḃ, míne agus macántaċt i n-a mnáiḃ, foraḋ agus foiḋne i n-a ḃfiliḃ.

Is annsin d'éiriġ bollsgaire go friṫ-urlaṁ agus do ċroiṫ slaḃraḋ éisteaċta na bruiġne agus d'éisteadar uile go foistineaċ; agus do ġaiḃ éirġe Fearгus Finnḃeoil, file agus feallsaṁan focal-ċeart na Féinne, agus do ġaiḃ a ḋuanta agus a ḋeaġ-ḋánta i gceann a ġeinealaiġ agus a ċraoḃa coiṁneasa i ḃfiaḋnaise Ḟinn ṁic Ċuṁaill, agus do ḋíol an flaiṫ Féinne Fionn an file iar sin d'ḟuasglaḋ gaċa maiṫeasa agus gaċa maoine, agus do-rinne Osgar agus mac Luiġḋeaċ an níḋ céadna. Do ċuaiḋ an file iar sin i ḃfiaḋnaise Ġuill ṁic Mórna agus aduḃairt duanta agus deaġ-ḋánta a ṡean agus a ṡinnsear i n-a ḟiaḋnaise agus ba suḃaċ, soilḃir, so-ṁeanmnaċ mac Mórna an tráṫ sin:

“Cá h-ionad annso,” ar Goll, “i n-a ḃfuil an ḃaoiṫ ṁánla, inġean Ċolláin ċraos-ṁóir .i. mo ḃain-eaċlaċ féin.”

“Táim annso, a ríġ-ṁiliḋ,” ar sí.

“An dtugais leat mo ċíos ó Loċlannaiḃ do'n dul so,” ar Goll.

"Tugas," ar sí ; agus d'éiriġ go prap príoṁ-éasgaiḋ agus do leig eire laoiċ lán-ċalma d'ór aṫ-leaġṫa áluinn i ḃfiaḋnaise Ġuill ar lár, agus do sgaoil Goll an cuṁdaċ coimeádta do ḃí timċeall an ċíosa agus do leig na seoda so-ṁaiseaċa sin i ḃfiaḋnaise na sluaġ agus do ḋíol Feargus Finnḃéil mar ba leór leis ; agus ní raiḃ cruitire caoin-téadaċ, ná tiompánuiḋe toġṫa, téad-ḃinn, ná seanċuiḋe suaḋ-ḟoclaċ, ná file faoḃraċ, fír-eolaċ, ná aon duine ealaḋan d'Éireannaċ nó d'Albanaċ annsin nár ḋíol Goll go groḋ urlaṁ mar ba leor le gaċ aon díoḃ ; agus ní raiḃ mac ríoġ ná ró-ḟlaṫa, ná taoiseaċ fíor-arraċtaċ féinne ná tréin-ḟear tailc, teangṁála, ná feaḋmannaċ foluaimneaċ, freastail ná ró-ḟriotáiliṁ i dtiġ na h-Alṁaine an oiḋċe sin naċ tug Goll comaoin óir nó airgid nó cloċa buaḋa ḋó.

Is annsin adubairt Fionn go fíor-niṁneaċ; "A Ġuill," ar sé, "cá faid atá an cíos úd agat ar Loċlannaċaiḃ, óir do ṡílear féin nár ḋual duit-se cíos do ḃeiṫ agat orra agus go ḃfuil ríġ féinne ag Loċlannaiḃ ag coimeád mo ċíosa orra agus ag tógáil mo ċánaċais díoḃ, agus deiċ gcéad laoċ lán-ċalma mar aon leis ar buannaċt uaim-se ann ?"

Annsin freagras an gnáṫ-ḟéinniḋ gleacaċ, glór-ḃorb .i. Goll mac Mórna, óir do ṫuig go raiḃ fearg agus formad ag Fionn leis agus is é adubairt: "Is é faid atá an cíos úd agam ar Loċlannaiḃ, a Ḟinn, ón uair do ċuir t'aṫair-se cogaḋ agus coinsgleo orm-sa, agus d'éiriġ rí Éireann le n-a ċóigiḃ i m'aġaiḋ-se le Cuṁall, agus do b'éigean dom-sa Éire d' fágḃáil dóiḃ agus an méad do ṫogair dul liomsa de ċlannaiḃ Mórna ; agus do ġaḃas críoċ Ḃreatan go buaḋaċ, agus do ṁarḃas ríġ Ḃreatan agus a ṁac agus do ċuireas ár ḃfear Ḃreatan; agus do ċuir Cuṁall le n-a ṡluaiġtiḃ ar mé, agus do ċuaḋas ar sin go Ḟionnloċlann agus do ṫuit an rí liom, agus do ċuireas ár a ṁuinntire agus do ċuir Cuṁall ar an gcríċ sin mé. Do ċuaḋas ar sin do'n Ḟrainnc agus do ṁarḃas an rí féin agus mórán dá ṁuinntir agus do ċuir Cuṁall ar sin mé. Do ġabas na ceiṫre treaḃa Loċlannaċ agus caṫair na Ḃeirbe Loċlannaiġe agus do lean Cuṁall do'n ċríċ sin mé. Sí sin uair fuaras an cíos ó na Loċlannaċaiḃ, gur ċuir Conn Céadċaṫaċ, árd-rí Éireann fios orm agus tánag go h-Éirinn i n-aġaiḋ Ċuṁaill ċum caṫa Ċnuca do ċur agus do ṫuit sé liom féin san gcaṫ-ġleo sin. An uair eile fuaras cíos na Loċlannaċ, tuig, a Ḟinn, do ḋul go caṫair na Ḃeirbe Loċlannaiġe mar aon le cúig fir déag d'Ḟiannaiḃ Éireann agus fanaṁaint an aimsear ḋuit ann; agus bean ríoġ Loċlann do ṫuit i ngráḋ leat, agus do ġaḃáil tríd sin agus do ċúig fir déag, agus do ḃeiṫ ar láiṁ i gcarcair liag talṁan go ceann bliaḋna, agus lá d'áiriṫe ċum báis d'imirt ort; agus is cuiṁin leat go ndeaċas-sa agus gur ċuireas ár a ṁuinntire; agus ní h-é sin, aċt do ṫuit rí Loċlann féin liom agus d'ionarḃas caṫair na Ḃeirbe Loċlannaiġe, agus do ḃaineas a gcuid óir agus airgid díoḃ agus tugas tusa as an gcarcair i n-a raiḃ tú mar aon le do ṁuinntir, agus do-rinneas ríġ nuaḋ ar Loċlannaiḃ, .i. Teine Tréan mac Trosgadail, agus do naisgeas cíos air, agus tugas éadáil aḋḃal ḋuit-se féin, a Ḟinn," ar Goll, "agus tugas slán go h-Éirinn tú; agus is í sin an dara h-uair do naisgeas cíos láiṁe ar Loċlannaiḃ; agus ag sin mar do fuaras féin an cíos úd, a ríġ

Féinne," ar Goll; "agus, a Ḟinn, ní cíos láiṁe atá agat-sa ar Loċlannaiḃ, aċt maor coimeádta atá uait orra ag tógḃáil cána sa mbeiṫ fá ċíos do ríġ Éireann, agus níor ċuṁduiġeas-sa ort an cíos, a Ḟinn, agus ná bíoḋ tnúṫ agat liom fá mo ċíos, óir dá bfaġainn-se ní ba ṁó, is dod ṁuinntir-se is d'Ḟiannaiḃ Éireann do-ḃéarfainn é."

Aduḃairt Fionn go fuaṫṁar, feargaċ: "A Ġuill," ar sé, "d'aḋṁais 'san sgéal sin go dtángais go h-Éirinn ó ċaṫair na Beirbe ag cur caṫa Ċnuca ar m'aṫair agus gur ṁarḃais ann é. Is náire ḋuit sin d'innsin im ḟiaḋnaise."

Aduḃairt Goll go feargaċ ag féaċaint ar Ḟionn: "Ní mise do ṁairḃ Cuṁall. Giḋeaḋ, is mé do sgoilt a ċroiḋe i n-a ċliaḃ gan ċoigilt agus do sgair a anam leis, óir do ṫuill sé bás d'fáġail go minic tré na uaḃar féin, agus is í breaṫ gaċ deaġ-ḋuine, fear an ain-dliġe do ṁalartuġaḋ go mío-ṫrócaireaċ; agus uime sin naċ mise do ṁairḃ Cuṁall aċt a ṁí-ġníoṁa féin; agus fós, dá bfaġainn ní ba ṫúisge é, do ḃainfinn a anam as, óir tugas iarraċt go minic air ins na caṫaiḃ a raḃas i n-a aġaiḋ, sroisin ċuige tar imeall buiḋne cosgarṫaċa clainne Baoisgne, agus ó rángas ċuige i gcaṫ Ċnuca, do ḋíolas m'aṁgar air. Agus, a Ḟinn," ar Goll, "dá dtiuḃrtá-sa oireaḋ easonóra ḋom agus ṫug Cuṁall dom, do-ḃéarfainn an díol céadna ort-sa."

"A Ġuill," ar Fionn, "do ḃí sé ar m'aigne gan sin do leigean leat, óir tá céad féinniḋ fíor-arraċta ar mo ṫeaġlaċ-sa i n-aġaiḋ gaċ n-aon dá bfuil ded ṁuinntir-se." "Do b'aṁlaiḋ sin dod aṫair-se," ar Goll, "giḋeaḋ, do ḋíolas a uaḃar air fá ḋeoiḋ, agus do ḋéanfainn an níḋ céadna leat-sa dá dtuillfeaḋ uaim é."

Aduḃairt Caireall mac Aonġusa cneis-ġeal ua Ḃaoisgne: "A Ġuill," ar sé, "is iomḋa fear do coisgfiḋe i dtiġ Ḟinn!"

Aduḃairt Conán Maol mac Mórna: "Luiġim fá m'armaiḃ gaisge naċ raiḃ Goll riaṁ, dá luiġeaḋ de ṁuinntir do ḃéaḋ aige, naċ béaḋ céad fear ar a ṫeaġlaċ agus do ċoisgfeaḋ gaċ fear díoḃ tusa le do ṫeaġlaċ a Ċairill."

"Ní díoḃ-san tusa, a Ċonáin ċáintiġ, ċlaoiḋte, ċriṫ-eaglaiġ," ar Caireall.

"Is díoḃ, go deiṁin, a Ċairill ċeann-áird ṁór-ḟoclaiġ, ḃeag-ċréaċtaiġ," ar Conán, "agus do raċainn dá áitiuġaḋ ort-sa go raiḃ éagcóir ag Cuṁall."

Aduḃairt Caireall, ag éirġe i n-a ṡeasaṁ; "ní fada go mbéiḋ a ḟios agam cia is ciontaċ."

Is annsin d'éiriġ Caireall i n-a ṡeasaṁ agus do ḃuail dorn dána deaġ-ṫapaiḋ ar Ċonán; agus ní h-urramaċ do freagraḋ sin le Conán, óir do ḃuail dorn eile ar Ċaireall, agus do ḋoirt a ḟuil go falcṁar fíor-aḋḃal. Do dineaḋ látair ḟairsing ion-ḃuailte dóiḃ ar urlár na bruiġne, agus ṫugadar sáiḋte síor-luaiṫe sár-niṁneaċa dá sleaġaiḃ slim-ġéara i n-a ċéile gur briste buan-raobṫa baill agus broinne na dise deaġ-laoċ sin, gur noċtadar lanna líoṁṫa go lán-ṫapaiḋ agus do-rinne siad urlaiḋeaċt agus coṁrac calma cóṁ-neartṁar le céile go mba ċréaċtaċ cnáiṁ-ġearrṫa iad ón ngleo sin.

Annsin d'éiriġeadar dís ṁac áḋṁarаċ iolḃuadaċ Osgair ṁic Oisín .i. Éaċtaċ agus Iollan, agus do rinne siad leibeanna dlúiṫe do-sgaoilte dá n-éidiḃ i n-a dtimċeall agus tugadar cneaḋa doiṁne do-leiġeasta ar Ċonán; agus ar n-a ḟeicsin sin do ḋís ṁac Ġuill ṁic Ṁórna .i. Conn agus Cónaċ, do ċeangladar a gcolna caoṁa, cneis-ġeala dá gcaṫ-éide agus do ġoin siad go mór dís ṁac Osgair. Níor éisteaḋ sin go fada le h-Osgar, óir níor ṁian ná maise leis aṁail mar do ċonnaic a ḋís ṁac agus a ḃráṫair san gcoinsgleo sin.

Is annsin d'éiriġ an leoġan líoṁṫa lán-ḟeargaċ agus an naṫair neaṁ-eaglaċ niṁe .i. Osgar mac Oisín, agus do ċuir cuṁdaċ caoṁ-ċruaiḋ iarnaiḋe um a ċorp agus do ċuir sgiaṫ mór ṁíleaḋta um a ṁuinéal agus tug ruaṫar raċtṁar, rúineaċtaċ fán gcoṁrac d'ḟóiriṫin a ḋíse mac agus Cairill agus do ġaiḃ dá ḃéimeannaiḃ borb-neartṁara biṫ-urlaṁa ar Ċonán.

Agus adubairt Conán: "A ḃuiḋe leis na déiḃ, a Osgair, do roċtain im aġaiḋ ċum coṁraiġ óir ġearrfadsa snáiṫe do ṡaoġail san ngleo seo."

Is annsin do ċoṁraic Osgar agus Conán le n-a ċéile. Agus ba neartṁar, náṁadaiḋe an coṁrac sin, ionnas gur baineaḋ osnaḋ éagcoṁlainn as Conán agus d'ḟéaċ go truaiġṁéileaċ ar Art óg mac Mórna; agus níor fuilingeaḋ sin le h-Art aċt d'éiriġ go h-éasgaiḋ agus ċuaiḋ i n-a arm go h-aṫláṁ agus do ġoin Osgar go h-arraċtaċ; agus níor fuilingeaḋ sin le h-Oisín fearaṁail mac Finn óir do ċuir a éide caṫa uime agus do ċuaiḋ san gcaṫ go coṁ-ḋíreaċ agus tug goin ġráineaṁail ġníoṁaċtaċ ar Art mac Mórna.

Annsoin d'éiriġ Garg garḃ-ḟoltaċ mac Mórna agus do ġaiḃ a ḋíon arraċtaċ aṫ-ġarḃ iarnaiḋe uime agus d'ḟreagair an mór-ġleo sin go mear-ċalma, agus do goineaḋ Oisín leis. Annsin d'éiriġ mac Luiġdeaċ go laoċda agus do ċuir cuṁdaċ coṁ-ḋaingean caṫa um a ċorp agus do ċuaiḋ san gcóiṁġleic sin agus do goineaḋ Garg garḃ-ḟoltaċ leis, agus ṫug Garg comaoine na goine sin dó. D'éiriġ annsin Aoḋ beag mac Finn le n-a trí ċaogad de laoċaiḃ lán-láidre i n-a ḟoċair agus do ċuaiḋ san gcoṁlann go céad-faḋaċ.

D'éiriġ Goll agus clanna Mórna annsin dá n-áitiḃ agus dá n-ionadaiḃ agus do ċuadar ar ċúlaiḃ Ġuill san ngrod-ġleo sin. Annsin cuireas Goll treallaṁ taitneaṁaċ troda agus teangṁála air, agus a sgaball sgiaṁaċ sgoit-ḃreáġ um a ṁuinéal, agus ṫug síḋe dána dásaċtaċ, do-ionnsaiġṫeaċ, agus do ċuaiḋ san mór-ġleo sin d'ḟóiriṫin a ċlainne agus Ċonáin agus claiḋeaṁ slios-ġéar sásta so-ḃuailte i n-a ḋeas-láiṁ deaġ-ṫapaiḋ, agus d'ionnsaiġ a eascaraid agus do ḃíodar san gcóiṁġleic sin re ċéile nó nár ḟágadar tápúir trom-lasraċ, ná lóċrann lonnraċ ná coinneal ċaoṁ ċriot-ḟolais san mbruiġin sin gan múċaḋ; agus fós, níor fágaḋ coinnleoir gan cam-ḃriseaḋ, bléiḋe gan buan-raobaḋ innte, agus d'imṫiġ sé féin gan fuiliuġaḋ, gan foir-ḋeargaḋ air. Is annsin do ḃreaṫnuiġ Fionn a ċaismirt caṫa agus aduḃairt le Fiannaiḃ Éireann clann Mórna do ṁúċaḋ agus do ṁarḃaḋ. Is annsin d'éiriġeadar Fianna foir-neartṁara Ḟinn agus do rinneadar leiḃeanna daingeana dlúṫa do-sgaoilte dá sgiaṫaiḃ i n-a dtimċeall, agus d'ḟreagradar clanna Mórna iad go míleaḋta mear-ċalma san gcaṫ soin, agus do ċuaiḋ Goll féin i dtosaċ na dtréan-ḟear san teangṁáil sin. Iar sin do ġaḃadar ag cnáiṁ-ġearraḋ a ċéile gan ċoigilt agus rinne Goll sgiaṫ daingean do-ḃrisde de féin ar sgáṫ a ṁuinntire, go nár leonaḋ iad tairis aċt beagán do marḃaḋ le h-urċaraiḃ díoḃ.

Ciḋ tráċt, is annsin ba ṫreise na tréan-ḃuillí agus ba ṁire na mílḋe, ba ċréaċtṁar na colna agus ba ġuasaċtaċ saor-ċlanna. Do b'iomḋa fuinneóg ḟoir-ḋearg ar na fearaiḃ agus cneaḋa do-leigis do ḃí ar na deaġ-laoċaiḃ sin. Is mairg, tra, duine anḃfann, nó bean ṁionla ṁéir-leabair, nó seanóir seanda saoḃ-ċiallaċ, do ḃéaḋ i mbruiġin na h-Alṁaine an oiḋċe sin. Ba ṫruaiġṁéileaċ mar do ḃí an ḃruiġean an oiḋċe sin le gárṫaiḃ gránaṁla, gáiḃṫeaċa, gearánaċa, agus le h-osnaiḋiḃ na n-óg dá n-éirliuġaḋ go h-obann; agus do ḃíodar ar an amas sin go h-éirġe gréine ar n-a ḃáireaċ gan ċoigilt ar a ċéile.

Annsin d'éiriġ Feargus Finnḃéil, file focal-ċeart fír-ġlic na Féinne agus aois ealaḋan na Féinne i n-a ḟoċair agus do ġaiḃ dréaċta agus duanta agus deaġ-ḋánta do na deaġ-laoċaiḃ agus do ṡeinneadar tiompáin ċaoṁa ċeol-ḃinne agus cruiteanna téid-ḃinne. Dá éis sin do sguireadar an Ḟiann dá n-urlaiḋeaċt le guṫ ceolṁar na ḃfilí agus do leigeadar an Ḟiann a n-airm ar lár. Aduḃairt Fionn naċ ḃfaġaḋ síoṫ ná sár-ċumann ó ċlannaiḃ Mórna go ḃfaġaḋ breaṫ ríoġ Éireann .i. Cormac mac Airt, agus breaṫ Ailḃe gruaḋ-ġile, inġean Ċormaic, agus Cairbre Lifeaċair ríoġ-ḋamna Éireann, agus breaṫ Ḟitil agus Ḟlaiṫrí, bárraiḋeaċt na breiṫe sin ag Fionntain mac Boċna. Aduḃairt Goll mac Mórna: "Do-ḃéarfam-na an breaṫ soin duit, de ċionn breiṫe d'ḟaġáil uait." Aduḃairt Fionn go dtiuḃraḋ.

Do cuireaḋ coir agus slána le h-aġaiḋ na síṫe sin agus do ġaḃadar lá ċuca ċum na breiṫe sin .i. coicṫiġeas ó'n lá soin ar faiṫċe na Teaṁraċ.

D' ḟéaċadar an uireasbaiḋ an oiḋċe sin agus is é ḃí de ḋíṫ ar ṁuinntir Ḟinn .i. aon ċéad déag, agus do ḃí go leor d'ḟuil ar seideaḋ, agus srón ar n-a siar-ċamaḋ, agus cluas ar n-a coṁḃrúġaḋ, láṁ ar n-a leadraḋ, agus corp ar n-a ċosgraḋ agus ar n-a ċneas-raobaḋ ar an méad do ḃí beó de ṁuinntir Ḟinn.

Agus is é ba ḋíṫ de ṁuinntir Ġuill ṁic Ṁórna: seaċt gcéad de ṁnáiḃ agus aon ḟear déag. Agus ní h-é marḃaḋ ná mban do rinneaḋ aċt a n-éag le h-imeagla na n-arm ndaor-ḃéimneaċ. Do ċuireadar a luċt otrais ar gaċ taoḃ dá leiġeas. Agus do rinneaḋ feart fód-ḃuiḋe do gaċ aon aca do marḃaḋ; agus do nuaḋ-ċóiriġeadar an dún dá aiṫle sin, agus do ḟuiḋ gaċ féinniḋ i n-a n-ionadaiḃ cinnte do lán-ċaiṫeaṁ na fleiḋe sin.

Coicṫiġeas ó'n lá sin gluaisid rómpa go faiṫċe na Teaṁraċ agus do ċuireadar Cormac, Ailḃe, Cairbre, Fiṫeal, Flaiṫrí, agus Fionntain d'ionnsaiġe a n-ionad breiṫeaṁnais agus do ċuaiḋ Fionn d'innsin an sgéil. Agus adubairt Goll naċ dtiubraḋ féin innsin an sgéil sin dó, "Óir, a Ḟinn," ar sé, "do ḋéanfá fior de'n ḃréig."

Ar a h-aiṫle sin do fágaḋ innsin an sgéil fá Ḟeargus Finnḃéil, agus tugadar na h-uaisle sin na déiṫe ar Ḟeargus an ḟírinne do ḋéanaṁ. Agus d'innis Feargus Finnḃéil mar d'éiriġ an ḃruiġean ar dtúis, agus d' innis gurab é Fionn do rinne tús na h-iomarca ar Ġoll, agus d'éis na h-iomarca sin gurab é Caireall ua Corḃroinn do tosnuiġ an ḃruiġean, agus gurab é do ḃuail Conán mac Mórna, "agus níor fuilingeaḋ sin le Conán aċt an ċomaoine ċéadna do ṫabairt dó, agus d'éiriġ an Ḟiann i n-aġaiḋ a ċéile de gaċ leiṫ, agus do ḃíodar ag cnáiṁ-ġearraḋ a ċéile ó úr-ṫosaċ na h-oiḋċe éag-ṡuaire go h-éirġe gréine ar n-a ḃáireaċ. Agus is é ba ḋíṫ de ṁuinntir Ḟinn ris an ré sin aon ċéad déag fear. Agus is é ba ḋíṫ de ṁuinntir Ġuill ṁic Mórna seaċt gcéad bean agus aon duine déag d'ḟearaiḃ; agus do b'iomḋa fear easbaḋaċ leaṫ ar leiṫ i n-oṫras agus i bpiantaiḃ truaiġṁéileaċa báis. Ag sin sgéala na bruiġne ḋíḃ go fírinneaċ, a ríġṫe Éireann," ar Feargus.

Adubairt Flaiṫrí eineaċlann do ċlannaiḃ Mórna, óir is orra do rinneaḋ tosaċ na h-iomarca.

"Ní breaṫ ceart fíor-ollaṁan sin," ar Cormac, "óir dliġeann an t-óglaoċ urraim do ṫabairt dá ṫiġearna."

"Is fíor sin," ar Flaiṫrí, "giḋeaḋ, ní ṫéiḋeann urraim tar dortaḋ fola."

Adubairt Fiṫeal: "Saoramuid clanna Mórna gan eineaċlann ó ċlannaiḃ Baoisgne, agus saoramuid Fionn agus clanna Baoisgne ó ċlannaiḃ Mórna mar an gcéadna ar aoirde ḋíṫe Ḟinn."

"Is breaṫ ṁic ollaṁan sin," ar Fionntain.

Do ṁol Cormac, Ailbe, agus Cairbre an breiṫ soin. Agus do gaireaḋ an Ḟiann do láṫair agus noċtaḋ an breiṫ ḋóiḃ; agus do ṁol siad uile í; agus do ġluaiseadar go síoṫaċ, páirteaċ le ċéile ó ḟaiṫċe na Teaṁraċ go nuige a n-ionadaiḃ cinnte féin.

(Foirċeann.)

Tóruiġeaċt Ṡaiḋḃe Inġine Éoġain Óig.

2.—Tóruiġeaċt Saiḋḃe Inġine Éoġain Óiġ.

Fleaḋ mór-ċaoṁ, mór-áḋḃal do rinneaḋ ré Fionn mac Cúṁaill mic Ṫréin móir Uí Ḃaoisgne i mbruiġin Ṫeaṁraċ Luaċraḋ aon do laetiḃ. Agus tangadar maiṫe ⁊ mór-uaisle na Féinne do ċaiṫeaṁ ⁊ do suiḋ gaċ aon díoḃ 'na ionad cinnte coṁ-aoise, do réir uaisle na Féinne ⁊ a n-aṫarḋa aṁail ba gnáṫ leo i ngaċ aimsir roiṁe sin. ⁊ do ċaiṫeadar an ċéad trian don oiḋċe ré h-ól ⁊ ré h-aoiḃnis ⁊ ré h-ur-ġáirde meanman ⁊ aigeanta ⁊ an dara trian ré h-oirfide ⁊ ré h-ealaḋain ⁊ ré céolta aoiḃne ⁊ ré dáil airgid ⁊ óir ⁊ iolṁaoine ⁊ sin dá ṫabairt ⁊ dá bronnaḋ ⁊ dá roinnt ar éigsiḃ ⁊ ar ollaṁaiḃ ⁊ ar aois dána ⁊ an trian déiḋeanaċ don oiḋċe ré suan ⁊ ré sáṁ-ċodlaḋ. Iar sin d'éiriġeadar an Ḟiann go moċ do lá ar na ṁáireaċ ⁊ adubairt Fionn gur ṁaiṫ dóiḃ seilg ġleanna leaṫain móir Laiġean do ḋéanaṁ ⁊ adúḃradar các uile go coitċeann gurḃ ḟíor sin. Cíḋ tráċt do cómmóraḋ an t-seilg reaṁ-ráiḋte leo fá torc ós loċ ⁊ fá fearanna breaġṫa fris a ráiḋtear Conall Gaḃraḋ an tan so ⁊ i mbórd Loċa leaṫain ḟuair Léin ⁊ fán Mangartain Mongruaḋ ⁊ adúḃradar dronga d'Ḟiannaiḃ Éireann gur ḃeag leo féin an luċt seilge do ḃí ann an lá sin ⁊ olcas do ḃí Rí Éireann dóiḃ ⁊ is é fa Rí ar Éirinn an tan sin .i. Cormac mac Airt mic Ċúinn ċéaḋ-ċaṫa ⁊ adúbairt Fionn iar sin dá mbeidís deiċ gcaṫa fiċead ḃfear n-Éireann ag cur 'na ċoinne nár ḃeag leis féin na deiċ gcéad láoċ laidir, lán-ċalma do ḃí ag déanaṁ na seilge sin maille ris féin ⁊ ré Goll mac Móirne ⁊ ré Oisín mac Ḟinn ⁊ Diarmad ó Duiḃne dá n-iomċosnaṁ orra.

Do cóiṁmóraḋ an t-seilg torraċ reaṁráiḋte sin leo fá ḟioḋaiḃ ⁊ fá fásúiġiḃ do ba cóiṁ-neasa ḋóiḃ, ⁊ do ċuaiḋ gaċ aon díoḃ 'na ḋúṁa seilge ⁊ 'na láiṫir licṫe ⁊ 'na ḃearnan baoġal mar do ċleaċtaidís cosgar gaċa seilge roiṁe sin. Annsin do ṡuiḋ Fionn 'na ḋúṁa seilge ag éisteaċt ré fóġar na ḃfear ḃfiaḋaiġ ⁊ ré lúiġiḃ na laoċ ar na conaiḃ ⁊ ré cóṁmóraḋ cáiċ mar an gcéadna ⁊ is é ionad ar ḟágadar Fiann Eireann a mná an lá sin i dTeaṁair Luaċraḋ ⁊ is í ba ḃean d'Ḟionn an tan sin Maiġnís inġean Ġairiḋ ġlúnduḃ ṁic Móirne. Iar n-imṫeaċt don Ḟéinn adúḃairt Maiġnís :—"A ḃantraċt, an áil liḃ dul do ṡnáṁ ⁊ dá ḃúr ḃfoṫraġaḋ ⁊ dá ḃúr ṅiġe ⁊ dá ḃúr n-iomglanaḋ ⁊ aduḃairt an ḃantraċt d'aiṫeasc aon ṁná gur ṁaiṫ leo féin sin. Giḋeaḋ adúḃairt inġean Ríoġ Muṁan .i. Saḋḃ inġean Eoġain ṁóir ṁic Oilill Olom náċ raċfaḋ féin leo ó náċ rabadar Fiann Éireann dá coiṁéad ⁊ fa h-í an Saḋḃ sin ba ḃean do Ġlas mac Aoinċéarda Béara ⁊ ba daltaiḋe d'Ḟionn iad araon. "Is mór an grád sin agat don Ḟéinn" ar Maiġnís, óir ní ḟuilingeann tú beiṫ i n-aonaċ ná i n-oireaċtas nó ar fleaḋ nó ar féasta gan beiṫ friú, ⁊ dom ḋóiġ féin dá mb'eol duit caṫuġaḋ nó cóṁrac do ḋéanaṁ is friú do ḋéanta é, a Ṡaḋḃ." "A Ṁaiġnís" ar Saḋḃ, "tuigim-se gur tré aiṫis ⁊ tré imḋeargaḋ adeir tú sin liom ⁊ ní h-iongnaḋ mo ġráḋ-sa don Ḟéinn. Óir ní raiḃ seod seoiḋ bréige ná dimḃréige ag fear ná ag mnaoi i n-Éirinn ba ḟearr liom d'ḟáġail náċ ḃfuaras" ar sí, "⁊ is ag Fionn ⁊ ag Fiannaiḃ Éireann do h-oileaḋ mé. An fear ag a ḃfuilim pósta .i. Glas Mac Aoin-ċéarda béara mac Ríoġ Éireann, aḋḃar eile fa ar cóir ḋom grád do ṫaḃairt don Ḟéinn. Óir ní ṫáinig draoi ná deaġ-ḋuine ealaḋan ag iarraiḋ óir ná airgid ná iolṁaiṫeasa orm ná taḃarfainn dó é ⁊ biaṫ ⁊ éadaċ ⁊ coṁnuiḋe 'na gcuideaċtain ⁊ is don Ḟéinn do ṫáinig mé dá ndéanaṁ sin uile, ⁊ is iad sin na h-aḋḃair fa dtug mise an grád úd don Ḟéinn" ar Saḋḃ. "Is fíor ḋuit-se gaċ níḋ ḋíoḃ sin" ar Maignís. "Ciḋeaḋ fós ní cóir ḋuit a ṫoirmeasg fá ḃantraċt na Féinne an níḋ a dtaḃraidís a dtoil uile." Aḋúḃairt Saḋḃ:—"Raċad liḃ i n-agaiḋ m'aigeanta ar eagla imḋeargaḋ níos ṁó do ḋéanaṁ orm ⁊ ní ḟaoilim filleaḋ tar m'ais gan toirmeasg éigin do ṫeangḃáil ḋom."

D'imṫiġeadar an ḃantraċt iar sin do snáṁ nó go rangadar an Ḟéille .i. an sruiṫ 'nar ḃáṫaḋ Fial inġean Luigeaċ mic Íṫe ⁊ rangadar as sin go Maoildearg .i. an sruiṫ 'nar éiriġeaḋ iomrasan idir muinntir Áirt Óig ṁic Móirne ⁊ muinntir Ċonáin ṁic Móirne gurab uime sin adeirtear Maoildearg fris an sruiṫ sin ⁊ ní ḃfuaradar uisge glé-ġlan i gceaċtar ḋíoḃ. Cid tráċt do ċuadar an ḃantraċt ins na deiċ n-aiḃne fiċead do ḃí ar Sliaḃ Luaċraḋ ⁊ 'na tímċeall ⁊ ní ḃfuaradar uisge do ṫaitn leo i n-aon aḃainn ḋíoḃ nó go rangadar an áit 'na siuḃlann uisge Sléiḃe Luaċraḋ i n-aice mára ⁊ mór-ḟairge.

Dála an ḃantraċt do ḃaineadar a n-éadaiġ ḋíoḃ ⁊ d' imṫiġeadar aṁlaiḋ sin ins an sruiṫ iasgaċ fionn-ḟuar amaċ nó go rángadar i mbéal mara ⁊ mór-ḟairge. Do rinneadar bolg-ṡnáṁ ⁊ troiġ-ṡnáṁ, taoḃ-ṡnáṁ ⁊ cúl-ṡnáṁ ⁊ do rinneadar a ḃfoṫragaḋ fá ċéad uair san aiḃéis.

Dála Saḋḃ inġean Éoġain óig, níor ḃain sí a h-éadaċ ḋí. Ní mó ní rinn folcaḋ ⁊ fotraġaḋ aċt d'ḟan sí ar tír ag foirċiméad da mnáiḃ ⁊ níor ċian do ḃí ag feiṫeaṁ na h-aiḃéise eoċar-ġuirme ⁊ na mara mór-aiḋḃle, an tan do ċonnairc sí an long luċtṁar lán-aiḃreaċ fá lán réim seóil ⁊ iomraṁa dá n-ionnsaiġe. “A ṁná” ar sí “do ċím long da ḃúr n-ionnsaiġe, ⁊ inneall cogaiḋ ⁊ cointine uirṫi ⁊ dom ḋóiġ is allṁuraċ éigin atá ann, ná déana maiṫ ḋíḃ-se ⁊ tigíḋ go luaṫ i dtír, ⁊ déanaiḋ daingean don ċoill seo ré ḃúr dtaoḃ.” Is annsin tángadar na mná i dtír ⁊ níor ráinig leo a n-éadaiġ do ċur iompa an uair d'éiriġ aon óglaoċ mór mileata, mear-ċalma ⁊ tug léim luṫṁar lán-éadtrom ar an luing ionar gur ġaiḃ leiṫeid a ḋá ḃonn don ṫráċt ġeal, ġainiṁiḋe ⁊ culaiṫ caṫa ⁊ cóṁraig uime, mar atá, aibíd imreaṁar iarainn ⁊ claiḋeaṁ cros-órḋa craoḃaċ tar a ṫaoḃ ċlé ⁊ altán sgeine sgoiṫ-ġéire i gcuideaċtain an ċlaiḋiṁ cruaḋ-reangaiġ sin; cinn-ḃeart ċúṁdaċ ċloċ-ḃuaḋaċ um a ċeann ⁊ dá ċraoiseaċ crann-raṁar cróḋ-ḟarsaing caṫa 'na láiṁ ḋeaġ-ṫapaiḋ ḋo-sgaoilte ḋeis ⁊ do rug sé ar na mnáiḃ ag cur a n-éadaiġ orra ⁊ is é adúḃairt:—“Na bíoḋ eagla oraiḃ, óir ní ḋéarna féin bain-éaċtaḋ riaṁ.” Iar sin do labair Maiġnis ⁊ is é adúḃairt:—“Ní ċualamar go ndéarnaḋ bain-éaċtaḋ i n-aon ċríoċ don ḋóṁan ⁊ go speisialta ní ḋéarnaḋ san gcríoċ so riaṁ ⁊ dá gcloinfimís go ḋéarnaḋ ba móide ár n-eagla é.”

“Créad é an t-oileán so 'nar ġabas cuan ⁊ calaḋ” ar an fear mór, “nó cá rann do rannaiḃ an ḋóṁain 'na ḃfuilim anois?” Adúḃairt Maiġnis “i n-iaṫrar na h-Eorpa .i. Éire iaṫ-ġlas oiléanaċ is innti do ġabais cuan ⁊ calaḋ-ṗort” ar sí. An tan do ċualaiḋ an fear mór sin do ṫángadar éagsaṁlaċt na n-uile ḋaṫa ann ionas gur ḋeirge é ná rós ríoġa an ċéad feaċt ⁊ gur ġile é ná sneaċta aḋ-ḟuar aon oiḋċe an dara feaċt ⁊ gur ḋuiḃe é ná an gual gaḃann an tréas feaċt. Iar sin aḋúḃairt Maiġnís:—"Dar liom féin, a óglaoiġ, ní maiṫ leat-sa teangḃáil san oiléan so 'nar tarla tú." "Créad fáṫ 'nar léir leat-sa sin," ar an fear mór ?

"Ar iomad na nḋaṫ sin do ṫig ort" ar sí.

"Cia is rí ar Éirinn anois ?" ar an fear mór.

"Cormac mac Cuinn céad-ċaṫaiġ," ar Maiġnís.

"An iad so bantraċt Ċormaic ?" ar an fear mór.

"Ní h-iad" ar Maiġnís.

"Créad eile ḋarab bantraċt iad ?" ar an fear mór.

"Atá, gan amras, bantraċt Ḟinn ṁic Cúṁaill" ar sí.

"An ḃfuil éagcóir nó foirneart ag aon ḋuine i n-Éirinn ḋá ḋéanaṁ ar Ċormac anois," ar an fear mór ? "Ní ḃfuil fáġail ag aon ḋuine i n-Éirinn teaċt i n-aġaiḋ aon níḋe ḋá nḋeanann sé aċt bantraċt nó aois ceóil nó luċt ealaḋan, óir is iad na trí ḋreama, is uṁla ḋá ḃfuil-se san ḋóṁan ḋóiḃ iad" ar Maiġnís.

"Cia is tiġearna ar an ḃFéinn anois," ar an fear mór ?

"Fionn mac Cúṁaill ṁic Ṫréin ṁóir Uí Ḃaoisgne" ar Maiġnís.

"Créad iad na soċair atá ag Fionn ó Ríġ Éireann ?"

"Ní ḃfuil a ḟios sin aċt ag aon ċeaṫrar aṁáin i n-Éirinn" ar Maiġnís, "⁊ ní ḋíoḃ sin mise. Is iad so a n-ainm-ne .i. Goll mac Móirne, mar ba rí Féinne i n-Éirinn é, ó marḃaḋ Cúṁall i gcaiṫ Ċnoca ⁊ do ḃain Conn céad-ċaṫaċ iar sin an tiġearnas ḋe ⁊ do ṫug d'Ḟionn é do ċeann Teaṁar d'anacal ar lorgaḋ, óir do loirg aon ógláoċ aṁáin Teaṁar roiṁe seo d'aiṁḋeoin ḃfear Éireann uile, ⁊ d'anacail Fionn i n-uaṫaḋ ⁊ i n-aonar í, do ċeann ríġe Fiannaċta do ṫabairt do féin, Oisín mac Finn ⁊ Caoilte mac crancair mic Ronáin .i. mac dearḃfeaṫrac d'Ḟionn féin ⁊ mac Lúiġeaċ Láiṁ-éaċtaċ ⁊ an méid is aiṫne dom-sa ḃí do ṡoċar ag Fionn ó Ríġ Éireann inneósad ḋuit-se iad. Óir atá triúċa céad i ngaċ cúige i n-Éirinn aige, ⁊ tuaṫ i ngaċ triúċa céad, ⁊ baile i ngaċ tuaṫ, ⁊ coilleán con nó gaḃair i ngaċ teaċ i n-Éirinn dá ḃeaṫuġaḋ ḋó ⁊ seaċt gcaṫa na gnaiṫ-ḟéinne idir con, gaḃair, giolla, ⁊ duine ó Ṡamain go Béiltinne, do ḃeaḋ ar coinṁeaḋ uaiḋ ar feaḋ Éireann uile ⁊ ní leoṁṫar bean do ṁnáiḃ Éireann do ṫabairt d'ḟear ar biṫ gan a ḟiafraiġe fá trí an mbeaḋ i ḃFiannaiḃ Éireann fear le mbaḋ ṁaiṫ leis a ḟáġail do féin mar ṁnaoí, ⁊ má fáġtar an fear sin ann dob' éigean a tabairt do, ⁊ muna mbéaḋ, béaḋ ionga d'ór ag Fionn de ⁊ ní leoṁṫar bradán nó óg-laoġallaiḋ ná míol maiġe do ṫógáil den ċonairt, ⁊ dá ḃfáġtar marḃ i gceann gaċa Earraiġ iad muna dtógaḋ duine éigin d'Ḟiannaiḃ Éireann iad, ré méad an an-sṁaċt atá ag Fionn ar Éirinn, ⁊ dá marḃaḋ i n-Éirinn aon ċuid díoḃ sin, do ḃeaḋ daṁ ceannsa i n-áit an daiṁ allta ag Fionn ar a son ⁊ loil-ġeaċ ar son an laoiġ ⁊ gabar ar son an t-sionnaiġ ⁊ caora ar son míl maiġe, muna marḃaḋ Fionn nó Fiann Éireann iad. Is iad an méid is aiṫnid ḋóṁ-sa do ṡoċar ag Fionn ó Ríġ Éireann," ar Maiġnís, "⁊ atáid soċair eile aige náċ ḃfuil a ḃfios agam-sa ⁊ dá mbeaḋ inneosainn ḋuit-se iad mar an gcéadna."

"Beir buaḋ ⁊ beannaċt" ar an fear mór, "óir is tú an ḃean-sgéalaiḋe is fearr dá ḃfeaċaiḋ mé riaṁ ⁊ innis dom anois créad iad na doċair atá ag Fionn i n-aġaiḋ na soċar sin?"

"Is mór iad" ar Maiġnís, "óir atá sgrios na n-uile Ḋanair ⁊ allṁuraċ do ṫiocfas go h-Éirinn air 'na ndiaiġ siúd."

"Is éagcóir náċ d'Ḟionn féin do goireaḋ ríġe Éireann" ar an fear mór, "⁊ tuaṫ nó teaġlaċ do ṫabairt do Ċormac, óir ċím naċ ḃfuil feiḋm aige i n-Éirinn an feaḋ ḃias Fionn béo innti ⁊ is truaġ liom-sa an ḃruid sin ag Giolla an ċúaráin, ar an rí is fearr dár ġaiḃ flaiṫeas Éireann riaṁ ⁊ ba ḃeag an t-inṁe do ḃí ag Cúṁall, aṫair Ḟinn i n-Éirinn an tan sin .i. Alṁain Laiġean, óir do ċuirfinn féin urċar dom ḟleiġ tar an dtuaṫ fearainn sin," ar an fear mór.

"Maise, dar liom féin, ní maiṫ leat-sa inṁe ná árd-tiġearnas do ḃeiṫ ag Fionn," ar Maiġnís.

"Ḃeirim mo ḃriaṫar" ar sé "náċ ḃfuil anois béo san dóṁan aon duine is luġa orm ná é."

"Maise," ar Maiġnís, "anois aiṫris ḋúinn-ne cia ṫú féin?"

"Aiṫriseóċad go dearḃṫa" ar an fear mór, "óir is mise Ciotaċ cruaḋ-armaċ, árd-rí na Dróluinne Móire, ⁊ is agam-sa atá ríġe Fiannaċta oirṫear an dóṁain ⁊ fós is agam atá an ṁac is fearr láiṁ ⁊ maise atá i dtrí preaṁ-rannaiḃ an doṁain .i. Dorn dórd-ḟollais mac Ċiotaiġ."

"Maise," do ráiḋ Maiġnís, "baḋ deaċair do an bárr do ḃreiṫ leis ó'n mac ríoġ atá againn-ne .i. Oisín mac Ḟinn."

Do rinneadar iomarḃaiḋ ⁊ cóiṁeas eatorra. Iar sin adúḃairt Ciotaċ:—"Atá a fios agam-sa gur fearr mo ṁac féin ná Oisín ⁊ béarad an ḃean seo liom ċuige," (ag cur a láiṁe ar ġualainn Ṡaiḋḃe inġine Éoġain Óig), "óir is mór a ṫaitneann liom a cruiṫ ⁊ a caoiṁ-sgéiṁ, óir ní ḟeicim dá mnáiḃ aon ḃean is fearr deilḃ ⁊ éagcosg ná í, ⁊ am dóiġ is deilḃ ríoġain atá uirṫi ⁊ ar an áḋḃar sin," ar sé, "béarad liom í."

"Is feidir leat," ar Maiġnís, "óir ní ḃfuil fear do ṫóirmisc do láṫair againn-ne anois. Ciḋeaḋ is dóiġ liom-sa gur aindeis an tír 'na raċaḋ an Ḟiann 'na diaiġ."

"Do ḃeirim-se cead tóruiġeaċta don Ḟéinn uile 'na diaiġ" ar an fear mór, "⁊ aiṫris dom cia h-í an ḃean so atá agam uaiḃ?"

"Atá, inġean Ríoġ Muṁan," ar Maiġnís, ".i. Saḋḃ inġean Éoġain óig ṁic Éoġain ṁóir .i. bean Ġlais ṁic Aoin-ċearda Béara, ⁊ is daltáiḋe d'Ḟionn iad araon, ⁊ silim-se go mbaḋ ṁaiṫ an tóir 'na diaiġ Glas féin, dá mbéaḋ naċ raċaḋ Fionn ná'n Ḟiann ar a lorg," ar Maiġnís.

"Do ḃeirim-se mo ḃriaṫar," ar Ciotaċ, "go mbaḋ fearr liom-sa féin go mbéarfainn ar Ḟionn ionnas go dtaḃrainn a ċeann liom mar aon ris an mnaoi seo go críoċaiḃ na Droluinne Móire."

Ar a h-aiṫle sin, do ṫóg Ciotaċ Saḋḃ go lúiṫ-ṁear éadtrom ċum a loinge ⁊ do ċuaiḋ féin ⁊ Saḋḃ innti ⁊ do lean Maiġnís an fear mór annsin ⁊ adúḃairt fris:—"Cuirim fá gearaiḃ tú gan tú féin ná fear eile ar biṫ do luiġe ré Saḋḃ go ceann bliaḋna nó go ḃfionnaḋ tú an leanfaḋ aon duine í i ndiaig an ṁarla tugais dúinn-ne."

"Maise dá dearḃa náċ ḃfuil eagla na tórúiġeaċta sin orm, cóiṁlionfad na geasa sin do ċuiris orm," ar an fear mór.

Is annsin do ṫóg an fear mór a ṡeólta go luṫ-ġáireaċ ar feaḋ na fairge fíor-ḋoiṁne ⁊ do léig Saḋḃ éiġṁe fada, fíor-ṫruaġa aisti ⁊ do rinne faoiḋ fada, foṫ-luaimneaċ ag caóineaḋ na h-Éireann, ⁊ na Féinne ⁊ na bantraċta.

Ar a h-aiṫle d'imṫiġeadar an ḃantraċt go dúḃaċ, deóraċ, droiċ-ṁeanmnaċ go Teaṁar Luaċraḋ. Iar sin do ṫáinig an Ḟiann um tráṫnóna don ḃaile ⁊ tugadar fiaḋaċ feolṁaċ leo an oiḋċe sin ⁊ d'ḟiafraiġ Fionn don ḃantraċt créad í an ġruaim sin do ḃí orra. D'innis Maiġnís dó mar do rug tairteall talṁaiḋe ⁊ fóġṁar fairge Saḋḃ ingean Eóġain óig leis uata.

"Is ró-olc an sgéal é sin," ar Fionn, "⁊ an ḃfuil aon fios agaiḃ cá tír nó talaṁ do rugaḋ í?"

"Atá a fios agam-sa," ar Maiġnís, "gurḃ é Ċiotaċ cruaḋ-armaċ árd-rí na Dróluinne Móire do rug leis í."

"Is ṫruaġ sin" ar Fionn, "óir ní ḃfuil san dóṁan duine is lúġa ar an ḃfear sin ná mise."

"Is fíor náċ ḃfuil," ar Maiġnís, "óir ní ċeileann sé féin sin ⁊ do ċuir mise fá ġeasaiḃ é gan fear do leigean do luiġe ré Saḋḃ go ceann bliaḋna."

"Is é a ċiall sin," ar Fionn, "go raiḃ dóiġ agat go leannfainn-se fá ċeann bliaḋna í."

"Ni ḟeaca-sa do ċóir ag dul re h-aoinneaċ riaṁ go nuige seo" ar Maiġnís, "⁊ atá dóiġ agam náċ raċaiḋ gan dioġaltas uait."

"Is aṁgaraċ atáim ḋe sin anois," ar Fionn, "óir dá ndeaċainn i dtórúiġeaċt Ṡaiḋḃe déantar Aonaċ

Tailteann tar m'éis ⁊ adéarfaḋ Rí Éireann gurḃ do ḟeaċaint an aonaiġ sin, d'ḟágainn Éire, óir is éigean dom gac cóir ⁊ gaċ éagcóir dá líoṁantar ar Ḟiannaiḃ Éireann ó'n gceann bliaḋna go céile do ḃreiṫ liom ar Aonaċ Tailteann an tan sin ⁊ breiṫ fiṫċeall ⁊ flaiṫrí nó molaḋ Ċormaic ⁊ Ċairbre do ṫaḃairt ann ⁊ cóiṁlíonaḋ déanaṁ ann mar an gceadna.

Is annsin d'éiriġ Goll greannṁar gairgeaṁail glac-láidir, gníoṁéaċtaċ mac Móirne ⁊ adúḃairt do ġuṫ árd-ṡollair ġlan—"A Ḟinn, Rí Féinne, fan ris an aonaċ sin ⁊ ná bíoḋ sé le ráḋ ag ríġ, ná fós ag aoinneaċ eile san dóṁan, go ndéanṫá-sa an t-aonaċ sin do ḟeaċaint ar aon eagla, ⁊ raċaimíd na deiċ gcéad láoċ láidir, lán-ċalma mar ataimíd annso i dtórúiġeaċt Ṡaiḋḃe ⁊ béaraimíd ar cíbé críoċ san dóṁan 'na ḃfuil sí ar ais nó ar éigean linn í, nó tuitfeam uile san turas."

"Do ḃíodar mar sin go dtáinig an lá ar na ṁáireaċ, ⁊ do ṫionnsgnadar an Ḟiann imṫeaċt annsin. Do cóiriġeaḋ an Ḃreaċ Ḃúaḋaċ .i. long Ḟinn féin dóiḃ ⁊ do cuireaḋ lón bliaḋna innti ⁊ do ċuaiḋ an drong so d'Ḟiannaiḃ Éireann innti .i. Oisín mac Ḟinn, Goll mac Móirne, Faṫaḋ Conán mac ṁic Con, Diarmaid déad-ṡollair ó Duiḃne, Glas mac Aoin-ċéarda Ḃéara .i. fear Ṡaiḋḃe, Caoilte mac crannċur mic Ronáin, mic Luiġeaċ Lan-éaċtaċ, Conán mac Móirne ⁊ an deic gcéad eile don Ḟéinn ó sin i leit do laoċraḋ láidir, lán-ċalma, ⁊ do ṁór-uaisle na Féinne.

Iar sin to ṫugadar a dtosaċ do ṁuir ⁊ a n-deireaḋ do ṫír ⁊ do ċuireadar a mbrata báin-ḃreaca, buain-ríġne 'na seasaṁ innti ⁊ do ṡíneadar na sáir-ḃréide sáiḃre snaiṫ-ríġne siuḃail sin fris na séol-ċranna cruaḋ-loma go fíor aḋḃal an uair sin, ⁊ do ḃaineadar beiméanna na buan-ġaoiṫe fris na cranna cruaḋ-loma colg-ḋíreaċa, ceart-ḟearsaṁaċa ionas go dtug an long luċtṁar lán daingean sin siḋe sár-luaṫa seasárd siṫ-niṁneaċ san sál-ṁuir go soin-ḋíreaċ go rangadar i gcrioslaċaib gáibṫeaċa, tonn-ġlasa, fíor-ġrána na fairge, ionas gur éiriġeaḋ an duḃ-ḟairge dóiḃ 'na gleanntaiḃ gairḃ-liaṫa gruam-ḋoilgiġ gorm-raṁra leis na fíor-láoċaiḃ ⁊ do ḃadar tréiṁse fada ⁊ aimsear im-ċian ag imṫeaċt ar an muir gan tír gan talaṁ d'ḟaicsin dóiḃ. Adúḃairt Conán mac Móirne go ḃfeaca féin talaṁ iongantaċ ⁊ cóillte cnuas-íomḋa ⁊ máiġe móra mionn-áille ⁊ am dóiġ is iongantaċ uile na crainn atá ann, ⁊ adúḃairt Conán an rann so :—

Inis do ciḋ ar muir, dá mbeaḋ a h-eolas agaiḃ,
Ní aiṫniġim crann i gcóill aċt máiġ iubra álainn ;
Ní aiṫniġim aon duine san Inis úd do ċiḋ ;
Cé síoraimíd tír ⁊ tonn, ní ḃfuil a h-eolas againn ;
Inis iuḃar is é a h-ainm : fáṫ gan ġeis ní ḟeadar
cia h-í an inis.

"Seólaiḋ an long ċum na tíre sin" ar Oisín. Is annsin rug siad siḋe sánntaċ ċum na tíre ⁊ ar na ḟaicsin sin do lúċt an oileáin .i. an long fá lán ḟeoil ⁊ iomraṁa ⁊ fá ġráin gaile ⁊ gaisge d'éiriġeadar mac aiḋ an oileáin ⁊ do léigeadar sruiṫ sáir-niṁneaċ sleaġ d' ionnsaiġe na loinge go lúṫ-ġáireaċ ⁊ do ċuireadar an ḟoireann an long i dtír don tréan-iomraṁ sin. Iar sin d'éiriġ Mac Luiġeaċ do léim lúiṫ-ṁear lán-éadtrom ar an loing gur ġaiḃ leiṫeid a ḋá ḃonn don traċt ġeal ġainiṁiḋe ⁊ do ċuaiḋ fán macraiḋ ⁊ do ṁairḃ naonḃar ḋíoḃ don ruaṫar sin, ⁊ do éiġṁeaḋ san oileán ḋe sin ⁊ d'éiriġ tiġearna an oileáin amaċ .i. Toirċeall an trom-ṫaġláiḋe ⁊ do ċeangail a ċorp dá caiṫ-éide ⁊ d'ionnsaiġeadar an Ḟiann é. Adubairt Toirċeall annsin gur ḋóiġ leis gurab í long Ḟinn ṁic Cúṁaill do ḃí ann ⁊ gur ḟáiltiġ a ċroiḋe rómpa ar ḟeaḃas leis a ḃfeicsint ⁊ adúḃairt go raiḃ sé féin seaċt mbliaḋna mar aon ré Fionn. Do ċuir fear ealaḋan dá ṁuinntir dá ḟios cia do ḃí ann. Do ċuaiḋ an fear ealaḋan mar a raḃadar an ḟoireann ⁊ d'ḟiafraiġ sgéal ḋíoḃ.

"Ní ḃfáġaḋ tú sgéala annso" ar Conán mac Móirne; "nó go marḃam ḃúr sluaġ ⁊ ḃúr soċraiḋe ⁊ 'na ḋiaiḋ sin do ḃéaram sgéala ḋíḃ."

"Ní le bagairt bréiṫre ná aoirde aigeanta dob áil liom-sa sgéala d'ḟáġail aċt i n-onóir m'éigse ⁊ m'ealaḋan, óir is cosaṁail liḃ-se onóir do ṫaḃairt do luċt ealaḋan, óir is soilḃir ḃúr sluaġ ⁊ is iomḋa ḃúr milíḋe ⁊ is maiṫ ḃúr n-éadaiġ ⁊ ḃúr n-iolḟaoḃar."

"Do ġéaḃaḋ tú sgeal uainn-ne" ar Oisín mac Ḟinn, "óir is drong d' Ḟiannaiḃ Éireann atá annso ⁊ ní ḃfuilmíd annso aċt aon ṁíle aṁain laoċ láidir, lán-ċalma. Is iad daoine is fearr againn-ne .i. Goll glac-laidir mac Móirne, Faṫaḋ Conán mac ṁic Con .i. mac árd-ríoġ Éireann, Diarmaid ó Duiḃne, Caoilte mac Ronáin ⁊ mac Luiġeaċ láṁ-ṫréan. Is iad sin ár sgéala féin ḋuit" ar Oisín.

"Beir buaḋ ⁊ beannaċt, a Oisín," ar an fear ealaḋan, "óir is maiṫ d'innisis na sgéala sin."

D'imṫiġ an file mar a raiḃ Toirċeall ⁊ d'innis na sgéala do ⁊ fa lúṫġáireaċ Toirċeall ḋe sin, ⁊ táinig féin ⁊ a ṁuinntear d' ionnsaiġe na Féinne ⁊ craoḃ síoṫa i láiṁ gaċa ḟir ḋíoḃ, ⁊ do leigeadar ar a nglúiniḃ iad féin i ḃfiaḋnaise Oisín ⁊ d'ḟearadar

fíor-ċaoin fáilte roiṁ Oisín ⁊ ré Goll ⁊ roiṁ an Ḟiann uile as sin amaċ. Do rug Toirċeall leis iad i mbrúiġin ċúplaċ ċóṁ-ṫaingean ⁊ do freasdalaḋ ⁊ do finṫéolaḋ go maiṫ an oiḋċe sin leis iad ⁊ do ḃádar i ḃfocair Ṫoirċill go ceann cóicíḋise. Lá n-aon i gceann na h-aimsire sin, aduḃairt Glas mac Aoinċearda Béara :—
“A Ḟiann Éireann,” ar sé, “is miṫid liom féin feasta imṫeaċt i n-diaiġ mo ṁná, cibé ar biṫ mar racfar dom.” “Is mór an gráḋ sin agat dod ṁnaoi ⁊ í ag fear eile dá coiṁéad tar do ċeann,” ar Conán mac Móirne.

Iar sin do ġlac náire mór Glas ⁊ do ċuaiḋ ċum a loinge ⁊ d'ḟiafraiġ Toirċeall d'Oisín cá h-áit 'nar ḃ'áil leis dul, ⁊ aduḃairt Oisín go raġaidís go críoċ na Dróluinne Móire. “Is truaġ liom-sa an turas sin do ḋéanaṁ díḃ-se” ar Toirċeall, “óir is i gcríoċ na Dróluinne átaid an ceaṫrar is fearr láiṁ san dóṁan uile .i. Ciotaċ cruaḋ-armaċ árd-rí na Dróluinne Móire ⁊ Treaṫan tréan-ḃuilleaċ mac Ríoġ Gréag ⁊ Dorn déad-ḟollais mac Ċiotiġ ⁊ Sgaṫáin sgiaṫ-ḟollais mac Ríoġ Fionnloċlann ⁊ is deacair dul i gceann na ḃfiannaiḋe sin” ar Toirċeall, “⁊ ó ṫarla siḃ-se ag dul ann raċaḋ mise féin liḃ ⁊ líon mo ṡeaċt gcaṫa do ċabair díḃ.”

“Ní tiocfa tú linn,” ar Conán.

“Créad an t-aḋḃar sin?” ar Toirċeall.

“Is maiṫ an t-aḋḃar dúinn,” ar Conán, “tusa do ṫuiḋeaċt linn ⁊ dá ndearnaimís féin aiṫeas, is ort-sa do ḃeaḋ a ḃlaiṫ ⁊ ní orainn ⁊ do rinn an laoi mar leanas :—

Téarnam don tír tar tuinn, annso go tíġ Toirċill;
Fuaramar agat fáilte foireann-laoċ na mbreac
  mbárca.

Is maiṫ do ṡluaġ corcra i gcaiṫ, is álainn t'oiléan iubraċ;
Is uasal do ḃantraċt ban, is ríoġraiḋe do ríoġna;
Is búiḋeaċ duit uile an Ḟiann, i ngaċ conaire ṫoir ⁊ ṫiar;
Ni ḃfaġaiḋ loċt ad leanaṁain, a Ṫoirċill an trom teaġlaċ,
A Iollainn ṁic Móirne ṁóir, a ċinn coṁairle an ċaoṁ-ṡlúaġ,
Deanfam ár dturas go teann mar is cuiḃe dúinn a ḋéanaṁ.

Ar a n-aiṫle sin do ċuadar an Ḟéinn ċum a loinge ⁊ do ṫógadar a seólta go lán aḋḃal ⁊ do ṫiomnadar ceileaḃraḋ do Ṫoirċeall go na ṁuinntir ⁊ tugadar a dtosaċ do ṁuir ⁊ a ndeireaḋ do ṫír ⁊ do ċaiṫ siad tréiṁse fada ar an sál-ṁuir gan tír gan talaṁ d'ḟeicsin. Is annsin aduḃairt Conán mac Móirne:—"Do ċím féin tír nó oileán, a Ḟiann Éireann." "Dirigiḋ an long ċum na tíre sin" ar Goll. Is annsin do ċuireadar iomraṁ tréan tinneasnaċ ar an loing gur ċuireadar i luas fáinle ċum tíre í ⁊ mar do ċonnarcadar sluaġ an oileáin sin, do ṫógadar cloċa cruaḋa cóṁ-ċruinne ⁊ do ċaiṫeadar leis an loing iad, ionas gur filleaḋ an long ó'n gcuan amaċ arís. Is annsin do sgread Conán ⁊ adúḃairt:—"A Ḟiann Éireann is mór dít Ḟinn againn anois, óir níor filleaḋ a long ó ċalaḋ riaṁ ⁊ é féin innti." Mar do ċualadar an Ḟiann sin do ċuireadar iomraṁ fír-neartṁar ar an loing ionas gur ċuireadar i dtír go mileata mear calma í. Iar sin d'éiriġ Mac Luiġeaċ do léim láin-éadtrom lúṫṁar as an loing gur ġaiḃ leiṫead a ḋa ḃonn don talaṁ ⁊ do ċuaiḋ fá na sluaġ ⁊ do ġaiḃ ag a leoḋaḋ ⁊ ag a leadraḋ ⁊ ag a luaṫ-ṁarḃaḋ nó go ḃfeaca sé macaoṁ óg éidiġṫe dá ionnsaiġe ⁊ culaiṫ caṫa ⁊ cóṁraig uime ⁊ is é do ḃí ann .i. mac tiġearna an oileáin, Síogra mac an Ġormḟúiliġ ⁊ d'ionnsaiġeadar féin a ċéile. Do rinneadar cóṁrac dian, dána, dasaċtaċ ⁊ urluiḋe olborba ré n-a ċéile.

Is annsin do ċuir an Gorm-ḟuileaċ fear dána dá ṁuinntir d'ḟáġail sgéala ón gcoḃlaċ, créad iad féin. D'imṫiġ an fear ealaḋan ⁊ do ḃeannaiġ dóiḃ ⁊ d'ḟiafraiġ sgéala ḋíoḃ—'Cia h-iad féin nó cá tír nó talaṁ dóiḃ.' "Ní ḃfáġaḋ tú sgéala uainn," ar Conán, "nó go ndéarnam airgne ⁊ éadáil an oileáin seo, ⁊ 'na ḋiaiġ sin geaḃa siḃ sgéala uainn."

"Na h-abair sin, a Ċonáin," ar uaisle na Féinne, "óir ní diultuiġimíd duine ar biṫ ealaḋan fa sgéala do ṫabairt dó, ⁊ ḃéaram sgéala do." Adúḃradar gur drong d'Ḟiannaiḃ Éireann iad ag foġluim cleasa gaile ⁊ gaisge ar feaḋ an doṁain coṁ-leaṫan "⁊ is iad sin ár sgéala ḋuit" ar siad. "Beiriḋ buaḋ ⁊ beannaċt," ar an draoi, "is maiṫ an sgéalaiḋe siḃ ⁊ raċad féin leis na sgéalaiḃ sin d'ionnsaiġe mo ṫiġearna. D'imṫiġ gan aga d'agallaṁ a ṫiġearna. Do ṫáinig an Gorm-ḟúileaċ d'ionnsaiġe na Féinne ⁊ do fearas fíor-ċaoin fáilte friú go carṫannaċ ⁊ adúbairt riu:—"Truaġ dóiḃ a ṁuinntir do leigean a marḃaḋ, óir ní h-iad Fiann Éireann ba baoġal liom-sa dá ṁarḃaḋ mo ṁic. "Cia h-ainm dot ṁac," ar Oisín ? "Síogra is ainm do," ar sé, ⁊ ba ṁaiṫ linn siḃ-se dá anacal dá mb'ḟeidir é ⁊ fós dar mo ḃriaṫar," ar an Gorm-ḟúileaċ, "níor ċás liom a ṫuitim ré neaċ eile san doṁan aċt liḃ-se aṁáin, óir is siḃ do ṡílfinn dá ḋíoġailt ⁊ dá ṡábáil, dá dtuitfeaḋ i ngliaiḋ le duine nó daoine ar biṫ eile."

Annsin d'éiriġeadar an Ḟiann ⁊ ba neartṁar dóiḃ uile a gcosg don ċóṁrac .i. Lúiġeaċ ⁊ Siogra ⁊ ar ṁaiṫeas na cruinne, ní ċóṁracfaḋ Siogra le Luiġeaċ dá mbeaḋ a ḟios aige gurab é do ḃí ann. Iar sin do rug an Gorm-ṡúileaċ leis iad uile dá ċaṫair féin ⁊ do freasdalaḋ ⁊ do finṫéoláġaḋ go rár-ṁaiṫ an oiḋċe sin iad go súgaċ, soṫ-ṁeanmnaċ ⁊ mar sin dóiḃ go ceann cóiciḋise i ḃfoċair an Ġorm-ṡúiliġ ⁊ i gceann na rae ⁊ na h-aimsire sin dóiḃ, adúḃairt Glas mac Aoin-ċéarda Béara: "Dom dóiġ féin, a Ḟiann Éireann is ag iarraiḋ bíḋ ⁊ díġe do ṫángaḃar ó Éirinn."

"Maise" ar Conán, "do ṫugas-sa aiṫis ort-sa roiṁe seo gur fear aindeis tú, óir, do ṁairḃ grāḋ mná atá ag fear eile tar do ċeann, tú." Iar na ċlos sin do Ġlas do ġaiḃ náire mór é. Giḋeaḋ níorḃ ḟeidir leis cosg do ċur ar Ċonán. Iar ṡin d'éiriġeadar an Ḟiann go éadtrom úr-éasga úir-ṁisneaṁail ag dul ċum a luinge go lán-éasgaċ ⁊ d'ḟiafraiġ an Gorm-ṡúileaċ cá h-ionad i n-arḃ áil leo dul? "Go críocaiḃ na Dróluinne Móire" ar Oisín.

"Is truaġ sin" ar an Gorm-ṡúileaċ, "is tuairim airm na snáiṁ i n-aġaiḋ easa, nó ag cur gad ar ġainiṁ nó tairngrint an sál-ṁuir, do ṁeas go raċaḋ sib-se don Dróluinn ar a ċóṁ beag sin do ċuideaċtain, óir is iomḋa fear comlainn aoinḟir ⁊ díse ⁊ triúr ⁊ ceaṫrar ⁊ oċtṁar ⁊ céad innti ⁊ a Ġoill," ar sé, "beir-se leat an drong so d'Ḟiannaiḃ Éireann tar a n-ais ⁊ ná leig dá marḃaḋ go críoċaiḃ na Dróluinne iad." "Ni déanfainn sin mar ċomairle ar ṁaiṫeas na cruinne," ar Goll, "óir níor ġaiḃ eagla riaṁ mé roiṁ tuarasgaḃáil dá ṁéad ċualaḋ ar ṫír eile, ⁊ ní luġaide do raċaim go críoċaiḃ na Dróluinne ⁊ gaċ tuarasgaḃáil dá dtaḃair-se uirṫi" ar Goll.

"Maise, a Ḟiann Éireann," ar an Gorm-ṡúileaċ, "raċaiḋ mise ⁊ líon mo ṡluaġ mar caḃair ḋíḃ liḃ."

"Ní ṫiocfa tú linn" ar Conán.

"Créad an t-áḋḃar sin," ar an Gorm-ṡúileaċ?

"Atá, tusa na ḃfuil a ḋá oiread sluáġ linn agat," ar Conán, "⁊ dá ndéanaimís-ne éaċt nó aiṫeas, is ort-sa a ḃeaḋ a ċlú ⁊ ní h-orainn-ne, ⁊ ar an áḋḃar sin ní ṫiocfa tú linn."

"Maise, a Oisín," ar mac an Ġorm-ṡúiliġ, "taḃair aṫċuinge ḋom féin, mo léigean liḃ ⁊ gan fear iomċair mo sgeiṫe do ċuideaċtain do ḃreiṫ liom, óir do ḃí mé seaċt mbliaḋna i gcríoċaiḃ na Dróluinne ⁊ déanfaḋ cóṁrac ⁊ cóṁlann riaṁ ⁊ 'n-ḃúr ndiaiġ ann."

"Is cead linn sin," ar Oisín.

Iar sin do ċuaiḋ sé leo i n-aonar ⁊ d'ḟágadar iomarca beaṫa ⁊ sláinte ag an Gorm-ṡúileaċ ⁊ ag a ṁnaoi ⁊ ag a ṁuinntir uile ⁊ aduḃairt Oisín an laoi seo síos:—

Marṫain go h-inis úil i gcríoċ Ḟinn mic Cúṁaill;
Marṫain uaim ó so amaċ go lá an luain don Ġorm-
ṡúileaċ;
Marṫain do ríogain an ríoġ, nár ṫig di olc ná
imṡníoṁ;
Marṫain dá mac ⁊ dá fear, ní dlíġtear ḋúinn a
ndearṁad;
Marṫain dá h-ógaiḃ is dá sean ⁊ dá gróiḋiḃ ġorma
leaḃra;
Marṫain dá cóill ġéagaċ ġlas; marṫain do na
h-éanlaiṫ aṁlais

Marṫain uaim go Fionn na ḃFiann, cia fada gairid uainn siar
An líon tángamar tar muir gur fearḋa ḋíoḃ ar marṫain.

A h-aiṫle an laoi sin do ċuadar an Ḟiann d'ionnsaiġe a luinge ⁊ do ṫógadar a seolta go fíor-aḋḃal ⁊ do noċtadar a meirge maiseaċa maoṫṡróill ⁊ Goll i dtosaċ na luinge ag dul d'ionnsaiġe na sean-ḟairrge dóiḃ gur éiriġ an ġaoṫ ġaiḃṫeaċ ró-laidir 'na ndiaiġ go dian dásaċtaċ ⁊ do ṁór-las an ṁuir mór-ṫonnaċ anfaḋaċ ⁊ do laḃradar na míolta móra lé guasaċt na gaoiṫe glóráiḋe ⁊ do ḃadar seal fada mar sin i nguasaċt mara ⁊ mór-ḟairrge nó gur ísliġ an ġaoṫ dá glórṁaireaċt ⁊ gur ċiuinaiḋ an cuan dá coigeadal. Is annsin do ṁéaduiġ meanmna na mór-ṁíleaḋ ⁊ d'árdaiġ intinn na ḃfear meanmnaċ ⁊ do líon na laoċraiḋ do lúṫ-ġáir ar ċosg na dtonn dá d-trom-anfaḋ ⁊ do ċuadar go anfaḋ na toirmeasg nó go rángadar ⁊ gur ġaḃadar cuan ⁊ calaḋ-ṗort i gcríoċaiḃ imċiana na Dróluinne ⁊ ní raiḃ Ciotaċ san mbaile an uair sin, óir do ḃí sé ag tógáil a ċíosa ar fuid an dóṁain ṁóir uile, aṁail ba gnáṫ leis, aċt do ḃí a ḋís daltáiḋe ⁊ a ṁac ⁊ a ṁuinntear uile ann. Tángadar an Ḟiann i dtír an tan sin, ⁊ ar ḟaicsint na Féinne do ṁac Ċiotaiġ .i. Dorn déad-ḟollais, do ċuir draoi d'ḟáġáil sgéala cia ḃí ann ⁊ innis Conán dó gurab iad Fiann Éireann do ḃí ann. Iar sin téiḋeann an fear ealaḋan tar ais ⁊ d'innis sé do Ḋorn déad-ḟollais gurab iad Fiann Éireann do ḃí ann. Mar do ċualaiḋ Saḋḃ inġean Eoġain óig sin do rug a croiḋe baoṫ-léim aḋḃal mór le lúṫ-ġáir ⁊ is é adúḃairt: "Má's é Oisín mac Ḟinn atá ann is fíor náċ ḃfuil ins an ḋóṁan aon mac ríoġ is fearr ná é."

"Ní fíor ḋuit a ḃfuil tú do ráḋ," ar Treaṫain tréan-ḃuilleaċ mac Ríoġ Gréag, "óir is fearr mise ná é ⁊ is fearr do ṁac atar mé ná Oisín, ⁊ is fearr mo ṫiġearnas ná tiġearnas Ḟinn."

"Maise do ḃeirim-se mo ḃriaṫar," ar Saḋḃ, "gur fearr Oisín, óir níor éarr sé aoinneaċ i leiṫ a ċúil ná aġaiḋ riaṁ 'na séad ná 'na ċóṁrac ⁊ ar an áḋḃar sin is fearr é ná tusa."

"Do ḃeirim mo ḃriaṫar" ar mac Ríoġ Gréag, "gur obair go mbuailfinn lem ḋorn ar an mbéal tú ionas go gcuirfinn t'fiaċla in do ġoile ḋuit."

"Is olc do ḋéanfaḋ an fear le n-arḃ áil mise do luiġe leis, sin do léigean leat," ar Saḋḃ.

Aḋúḃairt Dorn déad-ḟollais:—"Ó náċ ḃfuil Ciotaċ san mbaile," ar sé, "freasdalaḋ ⁊ friotalaḋ an Ḟiann go maiṫ anoċt."

"Maise, ní ġeaḃaiḋ siúḋ biaḋ nó deoċ uaiḃ," ar Saḋḃ, "óir is dom iarraiḋ-se ṫángadar go dearḃṫa ⁊ béaraiḋ leo mé gan aṁras ar ais nó ar éigean ⁊ dá mbaḋ ar ġualainn Oisín do ḃiaḋainn féin, ní déarfaḋ mac Ríoġ Greag go mbuailfeaḋ ar an mbéal mé."

"Maise" ar mac Ríoġ Gréag," atá bruiġean ḋaingean i n-imeall na tíre seo ⁊ raċfaimíd innti ⁊ slán na Féinne fúinn."

Iar sin do ċuaḋar ann an triúr laoċ gona mnáiḃ ⁊ gona mór-ṡlúaġaiḃ insan mbruiġin ⁊ do ḃaḋar ag ól ⁊ ag aoiḃneas innti. Ar na faicsin sin don Ḟéinn aḋúḃairt Mac an Ġorm-ṡúiliġ go raċaḋ féin do ṫargsan Saḋḃ do ṫaḃairt leis ar ais nó ar éigean.

"Raċaḋ féin leat," ar Mac Ríoġ ó Liaṫain .i. ridire do ṁuinntir Oisín.

Iar sin do ċuadar go dorus na brúiġne ⁊ do ċonnarcadar na sluaiġte móra innti ⁊ do ġaiḃ eagla Mac Ríoġ ó Liaṫain.

"Maise," ar sé, "gluais róṁam a Ṡíogra." Is é níḋ do rinne Síogra druidim roiṁe ⁊ do ṫugadar ruaṫar ġrod tré an mbruiġin mar ḃfeacadar Saḋḃ ⁊ is é áit ⁊ ionad a raiḃ sí na suiḋe ar ġualain Ḋoirn déad-ḟollais ṁic Ċiotaiġ, ⁊ ṫug sáṫaḋ sannṫaċ sleiġe ar Ḋorn déad-ḟollais ⁊ do ṫug sé Saḋḃ leis ⁊ ṫarraing a ċlaiḋeaṁ ⁊ do ṁairḃ mórán dona sluaġaiḃ ⁊ níor sgar de sin nó go ráinig an Ḟiann ⁊ gur ḟágaiḃ ar ġualain a fir féin í. Iar sin do léigeadar an Ḟiann gáir maoiḋṫe ⁊ fonoṁaide fá sluaġaiḃ na Dróluinne ⁊ do ṗógadar a céile .i. Glas ⁊ Saḋḃ go dil ⁊ go diaċraċ.

"Is mór an olġairge sin do ṫugadar Fiann Éireann oraiḃ," ar mac Ríoġ Loclann ".i. an ḃean atá ré bliaḋain agaiḃ do ḃaint díḃ le h-aon uair aṁáin d'oiḋċe."

Iar sin do ċeangail Mac Ríoġ Loċlonn a ċorp dá ċaiṫéide caṫa ⁊ do lean sé Saḋḃ ⁊ do ċuaiḋ sé i bpobal Ġlais ṁic Aoinċéarda Ḃéara ⁊ do fuair sé Saḋḃ ar a ġualain ⁊ iar sin do ṫug sé sáṫaḋ sannṫaċ sleiġe ar Ġlas ⁊ do ṫóg sé Saḋḃ leis go h-úir éadtrom ⁊ níor stad ⁊ níor ċóṁnaiġ gur ḟág sé ar ġualain Ṁic Ċiotaiġ í.

"A Ḟiann Éireann," ar Conán, "ní ḃfuil feiḋm agaiḃ i n-Éirinn go bráṫ tar éis Saḋḃ do léigean uaiḃ."

Is annsin do ġaiḃ Goll a ċulaiṫ caṫa ⁊ cóṁraic uime ⁊ do lean sé Saḋḃ ⁊ do ġoin Mac Ríoġ Gréag

⁊ do ṫóg Saḋḃ leis, ⁊ d'ḟág ar ġualainn Ġlais í. D'éiriġ Mac Ríoġ Loclonn arís ⁊ do ċuaiḋ fá ṗobal Ġlais ⁊ do ṁairḃ naonḃar ann ⁊ do ruġ Saḋḃ tar ais ar éiġean. Is annsin adúḃairt Dorn déad-ṡollais mac Ċiotaiġ Saḋḃ do ċur i mbruiġin daingean do-sgaoilte ⁊ do rinneaḋ aṁlaiḋ sin, óir do cuireaḋ í ⁊ an ḃantraċt ag aoiḃneas ⁊ ag súgraḋ ⁊ ag síor-ġáireaḋ ⁊ ḃí Saḋḃ ag caoi go cruaiḋ bog-ḋeoraċ. Iar sin adúḃairt Diarmaid ó Dúiḃne: "Taḃair mo ċulaiṫ caṫa ⁊ cóṁlainn ċugam nó go leanfad Saḋḃ ⁊ do ċuaiḋ Diarmaid san mbrúiġin 'na raiḃ an ḃantraċt uile .i. naonḃar ⁊ seaċt ḃfiċead a gcóṁ-líon. Is annsin aduḃairt Diarmaid leis féin: "Béaraḋ an ḃantraċt uile liom," ⁊ do rinn aṁlaiḋ sin. Adúḃairt Oisín mac Ḟinn Saḋḃ ⁊ an ḃantraċt uile do ċur san loing ⁊ nár ḃeag leo a ḃfuaradar do ḋoċar aċt munab éiġean ḋóiḃ tuille d' ḟáġáil dá n-aiṁḋeoin.

Iar sin do cuireaḋ Saḋḃ ⁊ an ḃantraċt san loing. Annsin adúḃairt Oisín ré mac mic Con mic Luiġeaċ .i. mac Ríoġ Éireann dul dá gcoiṁéad, "óir ní ḃfuil do líon sluaġ ná soċraide do ba léor linn dá gcóiṁead ar neart allṁaraċ ⁊ fós dob olc ár dturas go h-Éirinn ⁊ tusa d'ḟágáil i gcríoċaiḃ na Dróluinne." Adúḃairt Faṫaḋ Ċonáin náċ raċaḋ sé féin ins an loing ⁊ gurab ag cur cáṫa, ṫainig sé féin ó Éirinn, ⁊ adúḃairt Conán go nḋéanfaḋ sé féin bolg aoire ⁊ aċṁarán do, muna nḋeaċaiḋ sé san loing i ḃfocair na bantraċta. Do ċuaiḋ Faṫaḋ Ċonáin san loing d'eagla teanga líoṁṫa lán-ġéar Ċonáin do ḋul faoi.

Is annsin adúḃairt Oisín mac Ḟinn:—"A Ḟiann Éireann, is fada ó gaċ aon agaiḃ a ḋúṫċas dílis ⁊ a ḃaile bunaiḋ ⁊ is líonṁar ḃúr naṁaid ⁊ is tearc ḃúr gcarad annso ⁊ díoġalaiḋ siḃ féin go maiṫ ⁊ deanaiḋ calmaċt ⁊ cruaḋ-ċóṁlann ⁊ do ḃeirim-se mo ḃriaṫar fíorlaoiċ muna mbrise an talaṁ fúm-sa, nó muna dtuite an firmiomant anuas orm, náċ tabrad aon troiġ ar mo ċúl go bráṫ roiṁ duine nó daoine ar biṫ san doṁan." 'Na ḋiaiġ sin d'ḟiafraiġ sé:—"Cia agaiḃ, a óga, do ġeaḃas do láiṁ cóṁrac mic Ríoġ Gréag do ċosg ḋínn amáireac?" "Gaḃaim-se ré n-ais a ċosg." ar Goll mac Mórna. "Cia ġeabas do láiṁ Dorn Déad-ḟollais mac Ċiotaiġ do ċosg" ar Oisín?

"Is ḋom-sa is cóir a ċosg" ar Glas mac Aoin-ċearda Béara, "óir is aige bí Saḋḃ."

"Cia ġeaḃas do láiṁ Sgaṫáin sgiaṫ-ḟollais mac Ríoġ Loclonn," ar Oisín?

"Coisgfead-sa sin díot," ar Diarmaid ó Duiḃne.

Do rángadar ar mar sin an oiḋċe sin go dtáinig an lá ar na ṁáireac, nó gur noċt an ġrian ġlan-raḋarcaċ ġnúis-ḟollais í féin. Iar sin d'éiriġeadar Fiann Éireann i gcoinne ⁊ i gcoṁḋáil sluaġ na Dróluinne ⁊ adúḃairt Oisín a ċulaiṫ caṫa do ṫabairt ċuige .i. seaċa séiṁ snáiṫċéanta sróil-ṁaiseaċ, san-aṁail, sáir-ċóiriġṫe ⁊ lúireaċ cruaiḋ rinn-caṫa ċaoṁ-ḋaingean do ċúṁdaċ a ċaoṁ-ċuirp ⁊ claiḋeaṁ clais-leaṫan cros-órḋa tar a ṫaoḃ clé ⁊ sgiáṫ daṫ-álainn dearg-órḋa ar stuaiḋ-leirg a ḋroma aige ⁊ dá ḟleaġ ċró-ḟairsing caṫa 'na ḋóiḋiḃ daingeana deaġ-ṫapaḋa ⁊ do ċriṫ é féin i meaḋon airm ⁊ éiḋe ⁊ fógras dá ṁuinntir a cúl-coiméad ⁊ do ġluais roiṁe d'ionnsaiġe sluaġ na Drólуinne san saṁail sin. Agus dob' iomḋa san gcaṫ coigeadal claiḋeaṁ clais-leaṫna, colg-ḋíreaċa ag ciorḃaḋ corp ⁊ ag gearraḋ cnáṁa ⁊ ceann-ṁalaiḋe a ċéile. Is truaġ adḃal mar do ḃí an caṫ an tan sin. Óir dob' iomḋa súil ar na saoḃaḋ ⁊ srón ar na sgoltaḋ, ⁊ béal ar na bpriseaḋ ⁊ láṁ ar na leadraḋ, ⁊ corp ar na cosgairt ⁊ cos ar na teasgaḋ ⁊ glún ar na crapaḋ ⁊ déad ar na tromluiġe ar feaḋ na maiġe sin go cóiṁ-leaṫan. Iar sin freagras gaċ aon díoḃ a ċéile cóṁraig. Iar sin triallaid i gcoinne ⁊ i gcóṁdáil a ċéile san gcaiṫ sin .i. Dorn déad-ḟollais ⁊ Glas mac Aoin-ċearda Béara ⁊ do rinn siad cóṁrac calma, curata, cóiṁ-neartṁar ⁊ ba dána dóiṫeadran an cóṁlann ⁊ an tréan-ḃualaḋ do ṫugadar an dís deaġlaoċ sin ar a ċéile an tan sin go ḃfuair Glas baoġal béime ⁊ brat-ḃuille ar Dorn déad-ḟollais mac Ċiotaiġ gur ḃain a ċeann de. Iar sin do coiṁṁaoiḋeaḋ an mór-eaċt sin le Fiannaiḃ Éireann.

Is annsin triallaid i gcoinne ⁊ i gcóṁdáil a ċéile Diarmaid ó Duiḃne ⁊ Sgaṫáin sgiaṫ-ḟollais mac Ríoġ Loclonn ⁊ do rinn siad cóṁrac mear meanamnaċ mór-aigeantaċ mí-ċéilíḋe mór-ḋálaċ ⁊ urluiġe olḃorba gan fios time tláis ná tarcuisne ag ceaċtar díoḃ tar a ċéile go dtug Diarmaid béim claiḋiṁ do mac Ríoġ Loclann gur ḃain a ċeann san iargcúil céadna sin de gan taca gan toirmeasc.

Dála Goll mac Móirne do ċuardaiġ an caṫ fa ṫrí ag iarraiḋ mic Ríoġ Gréag ⁊ níor ṫarla ḋó é, ⁊ ó náċ fuair é do ċuaiḋ fa ṡluaġ na Dróluinne ⁊ gaḃar ag a n-oirleaċ ⁊ dá ndí-ċeannaġaḋ ionas gur ġaiḃ ag siuḃal ⁊ ag imṫeaċt ar corpaiḃ curaḋ ⁊ caiṫṁilíḋe i ngaċ conaire ⁊ gaċ sliġe tímċeall 'nar ġaiḃ ionas narḃ ḟeidir ionad coise laoċ ná dreoil-ḟear don talaṁ d'ḟáġáil ar feaḋ sluaġ na Dróluinne le méad an áir ⁊ an earbaḋa do ḃí orra ó láiṁ deaġ-ṫapaiḋ ḋásaċtaċ ġrod-ṁairḃeaċ Ġoill ṁic Móirne ar an laṫair céadna sin.

Dála Mac Ríoġ Gréag, ó náċ ḃfuair fear a ċoisgiṫe san gcaiṫ, do ċuaiḋ fá sluaġaiḃ na Féinne ⁊ gaḃas ag cur an áir ⁊ an earbaḋa go trom neartṁar ⁊ ba ṫruaġ mar do ḃadar an Ḟiann uile an tan sin, óir ní raiḃ láoċ da láidireaċt nó dá ṫréine dá dtréan-ṁíleaḋaiḃ mór-ṁeanmnaċa náċ raiḃ ag a mbualaḋ i n-aoinḟeaċt ag sluaġ na Dróluinne ré dásaċt tréan-ḃuillíḋe ṁic Ríoġ Gréag orra, óir níor ḟéad neaċ a ċaḃair do ṫaḃairt dá ċéile san gcóṁrac ior-ġailleaċ sin le tréan-ġreasaċt ṁic Ríoġ Gréag orra.

“Is cráḋ croiḋe liom féin,” ar Síogra mac an Ġorm-ḟúiliġ, “an leadraḋ ⁊ an luaṫ-ṁarḃaḋ so do ḃeir mac Ríoġ Gréag ar Ḟiannaiḃ Éireann ⁊ is truaġ liom mar atá anois ’dá ḃur marḃaḋ ⁊ is dóiġ liom-sa anois dá ṁbeidís na deiċ gcéad mar ṫángamar go críoċ na Dróluinne ar aġaiḋ ⁊ a láiṁ deis ceangailte naċ raċaḋ aon agaiḃ d’ionaċ na h-Éireann go bráṫ aċt ḃúr dtuitim uile leis féin ⁊ do ḃeirim mo ḃriaṫar” ar sé, “gurab fearr liom féin cnéaḋ nó créaċt d’ḟáġail nó fós tuitim leis ná ḃeiṫ dá ḟeiṫeaṁ ag buaṫ-ṁarḃaḋ na Féinne mar sin.”

Iar sin do ṫainig Síogra mac an Ġorm-ḟúiliġ i gcoinne ⁊ i gcóṁdáil mic Ríoġ Gréag ⁊ aduḃairt:— “Iontuiġ feasda orm-sa, a ṁic Ríoġ Gréag.” Annsin d’iompaiġ Mac Ríoġ Gréag air ⁊ do rinneadar an dís deaġ-láoċ sin cóṁrac feargaċ fuilteaċ faoḃraċ firníṁneaċ. Is annsin do ṫarla do Mac Luiġeaċ luċt do ṁaoin an ċompaig do ṁarḃaḋ. Iar sin d’ḟéaċ sé mar a raiḃ Síogra ⁊ do ċuir a ṁéar beag-altaċ ḃarr-ċaol i suaiṫnid na sleiġe síoṫ-ḟada sáir-níṁneaċ ⁊

tug urċar sáir-ḋíreaċ gur ċuir gan ċaime d'ionnsaiġe ṁic an Ġorm-ṡúiliġ gur ċuir fad laiṁe laoiċ don ċrann cró-raṁar na craoisiġe tré ċorp an caoṁ-laóiċ ṁic an Ġorm-ṡúiliġ. Annsin tuitear Siogra i dtaisiḃ ⁊ i dtaiṁ-néalaiḃ báis an tan sin. Iar sin do ċuaiḋ Mac Luiġeaċ i n-ionad Ṡiogra san gcóṁrac.

"Is truaġ sin, a ṁic Luiġeaċ," ar Conán mac Móirne, "mar is mór an gníoṁ sin do rinnis .i. Mac Ríoġ Inse Iuḃra do ṁarḃaḋ i ḃfeall ⁊ i ḃfionġail ḟíor-ġrána ⁊ níor ḟealladar Éireannaiġ riaṁ roiṁe seo ar aon dá dtáinig 'na measc ⁊ is olc an éiric tú féin san ngníoṁ sin do rinnis."

"Maise, ní le rún feill ná díoġaltais do ṁarḃas é" ar Mac Luiġeaċ, "aċt briaṫar mór iongantaċ do ċualaiḋ mé aige dá ráḋ .i. go gcoisgfeaḋ mac Ríoġ Gréag na deiċ gcaṫa ṫángamar ó Éirinn le na láiṁ ċlé dá mbeaḋ a láṁ ḋeis ceangailte ⁊ é féin do ḋul do ċóṁrac leis 'na ḋiaiġ sin, ionas go mbeaḋ le ráḋ aige go gclaoiḋfeaḋ sé féin an t-é do ċoisgfeaḋ Ḟiann Éireann uile. Is uime sin do ṫugas an t-urċar úḋ do."

Is annsin d'éiriġ Mac an Ġorm-ṡúiliġ as a néal ⁊ ní raiḃ ruḋair air ón urċar sin ⁊ do ċuaiḋ d'ionnsaiġe an ċóṁraic iar sin, ⁊ do ċuaiḋ mac an Ġorm-ṡúiliġ do ċóṁrac ré mac Ríoġ Gréag gur ḟásgadar na sgeiṫe gealḃolgaċ i dtimiġe na talṁan fóḋáiġe i gcoinne ⁊ i gcóṁḋáil a ċéile ⁊ do rinn siad cóṁrac calma fírneartṁar ⁊ úrluiġeaċt borb ġáiḃteaċ ġranaṁail gan fios time tláis ná tarcuisne ag ceaċtar aca tar a ċéile. Is annsin do ṁéadaiġ aigne ⁊ intinn Ṁic an Ġorm-ṡúiliġ ⁊ tug buille diċeannta do mac Ríoġ Gréag gur ḃain a ċeann de, ⁊ do muiḋeaḋ an gníoṁ sin i bḟiaḋnaise Oisín ⁊ na Féinne uile. Iar sin do leigéadar gárṫa cosgair le lúṫ-gáir ós árd asta ar ṫuitim do ṁac Ríoġ Gréag, óir ba dearḃ leo muna marḃṫaḋ Siogra é go dtuitfeaḋ an Ḟiann uile leis. Dob iomḋa geilt glinne ⁊ deaṁain aeoir ⁊ arraċta éig-ċeilge ⁊ ualla faolán do ḃí ann ar corpaiḃ curaḋ ⁊ caiṫṁíleaḋ an tan sin. Is beag nár ṫuit urṁór sluaġ na Dróluinne ⁊ gasraḋ na Gréige uile ⁊ laoċraḋ Loċlonn le Fiannaiḃ Éireann sa gcaiṫ sin ⁊ na deiċ gcéad laoċ láidir ion-ċalma d'Ḟiannaiḃ Éireann ṫáinig as Éire níor ṁair díoḃ don ruaṫar sin aċt aon ċéad aṁáin ⁊ an t-aon céad sin do ṁair ḋíoḃ, do ċuadar fá ċaṫair Ċiotaiġ ⁊ d'argadar go h-iomlán í, óir níor ḟágadar corn ná cupán, ór ná airgead ná iolṁaoine innti ⁊ do ċuireadar teinte ⁊ teandála ⁊ d'ḟágadar tré ḋóiġir donn-ruaḋ dearg-lasraċ í.

Annsin do ċuadar d'ionaċ a luinge ⁊ ní h-aiṫristear a ḃeag dá sgéalaiḃ nó go rángadar ⁊ gur gaḃadar cuan ⁊ calaḋ-ṗort i mḃinn Éadair ⁊ mar do ċonnairc các a lúiġead do ṫáinig as an loing do léigeadar gárṫa cóṁṁóra ós árd asta ag caoineaḋ a gcarad ⁊ a gcompánaċ ⁊ do ḃí cuid eile aca go súgaċ sólásaċ ar ḟaicsin Oisín ⁊ Ġoill ⁊ Diarmada ⁊ Mic Ríoġ Éireann ⁊ Mic Luiġeaċ ⁊ Glais mic Aoin-ċearda Béara ag teaċt slán ó ṡluaġ na Dróluinne, óir dob iad sin daoine dob ḟearr dá ndeaċaiḋ i dtórúiġeaċt Ṡaiḋḃe san am sin.

Iomṫusa Ċiotaiġ an tan do ḃí sé ag tuiḋeaċt as an doṁan mór anoir do ċonnairc sé a ċaṫair tré ḋoiġir ḋonn-ruaḋ ḋearg-lasraċ. Iar sin triallas cum tíre go tinneasnaċ gur gaiḃ cuan i gcríoċaiḃ na Dróluinne Móire ⁊ a ṁuinntear 'na ndronga dian-ċlaoiḋte roiṁe ⁊ do ṫeiṫ cuid eile aca ar an gcaiṫ fá ġleanntaiḃ diaṁaire daingeana do-eolais ⁊ i gcuasaiḃ carrgreaċa ⁊ crann. Iar n-aiṫne luinge Ċiotaiġ ḋóiḃ, ṫángadar 'na ċoinne ⁊ 'na ċóṁdáil ⁊ do léigeadar gárṫa caointe ⁊ ualla gáiḃṫeaċa granaṁla ós árd asta ar ḃfaicsin Ċiotaiġ ḋóiḃ. Annsin d'ḟiafraiġ Ciotaċ :—“An ḃfuil a fios agaiḃ cia do rinne na h-éaċta sin ?”

“Do rinne iad sin Oisín mac Ḟinn ⁊ drong d'Ḟiannaiḃ Éireann maille ris,” ar iad sin.

“Maise, is mór na h-éaċta do rinneadar ḋom-sa,” ar Ciotaċ, “.i. mo ṁac ⁊ mo ḋís ḋaltáiḋe ⁊ mo ṁuinntear uile do ṁarḃaḋ ⁊ mo ċaṫair do mór-ṁilleaḋ ⁊ is truaġ naċar rug mise ar an muinntir do rinne sin, do rinne mo ḋiṫ go h-aḋḃal mór d' ḟéacain an raċaḋ aon duine go h-Éirinn go dtuitidís uile lem láiṁ i n-éiric mo ṁasla ⁊ mo ḋíoġḃála.”

Iomṫusa Ċiotaiġ ní ċoṁnuiḋe do rinne sé aċt a ḟeolta do ṫógáil ⁊ tosaċ a luinge do ṫaḃairt siar ḋíreaċ ⁊ ní h-aiṫrisṫear a sgéala go ráinig Ḃinn Éadair. Do ċuir a long ċum tíre go prab deaġ-ṫapaiḋ ⁊ d'ḟág annsin í, ⁊ do ċuaiḋ féin 'na réim reaṫa go Teaṁair mar a raiḃ Rí Éireann an tan sin .i. Cormac mac Airt ṁic Ċuin céad-ċaṫaiġ. Iar sin teiḋeann Ciotaċ i ḃfiaḋnaise an ríoġ ⁊ is é aḋúḃairt :—“Do ċasaḋ leat-sa do ṫainig mé féin, a Rí Éireann” ar sé.

“Cia casaḋ sin,” ar Rí Éireann ?

“Atá,” ar sé, “Oisín mac Ḟinn ⁊ drong d'Ḟiannaiḃ Éireann do ṁarḃ mo ṁac ⁊ mo ḋís daltaiḋe ⁊ mo ṫeaġlaċ uile ⁊ mo ḋún do losgaḋ ⁊ is duit-se is ceart do ċongḃáil ḋom,” ar sé, “⁊ ní cara duit-se Fionn

⁊ is mó a ṫiġearnas ná do ṫiġearnas féin i n-Éirinn. Ar an adḃar sin, a Ċormaic fáiġ-se cómrac aoinḟir ḋoṁ-sa ó Ḟiannaiḃ Éireann."

Iar sin adubairt Cormac:—"Coisgfead-sa an Ḟiann uile ḋíoṫ aċt Clanna Baoisgne aṁáin ⁊ fós níor ḋiultuiġeadar Fiann Éireann cómrac aoinḟir riaṁ." Do ġluaiseadar Fiann Éireann go Teaṁair iar gclos dóiḃ Ciotaċ do ṫuiḋeaċt ann ag iarraiḋ cómrac aoinḟir d'ḟaġail uaṫa ⁊ do ġreamaiġ Cormac ar an Ḟiann gan dul do cómrac ré Ciotaċ aċt clanna Baoisgne aṁáin.

Iomṫusa Ċiotaiġ ⁊ Ṡíogra ṁic an Ġorm-súiliġ d'ionnsaiġeadar a ċéile mar dá ċuraḋ tréan-ḃorb, nó mar dá leoṁan cuṫaiġ ar lán ṁire ⁊ do rinn siad cómrac fuilteaċ fóḃarṫaċ faoḃraċ fír-niṁneaċ ⁊ níor déarnaḋ i n-Éirinn riaṁ ó cómrac Ċuċulainn ⁊ an Garḃ mic Stara nó cómrac Ċonaill Ċéarnaiġ ⁊ an Dearg Diomsáiġ cómrac dob ḟearr ná an cómrac sin ⁊ i ḃfoirċeann an ċómraic sin fuair Ciotaċ fuiġill béim ⁊ braṫḃuille ar Ṡíogra gur ḃain a ċeann ḋe ⁊ níor ṁairḃ riaṁ roiṁe sin aon ḟear ba ṁeasa le Fiannaiḃ Éireann ná é.

Annsin d'ḟreagair Clanna Baoisgne cómrac Ċiotaiġ ⁊ is é cómrac ar ar ċinn siad .i. a gceann do ḃaint dá n-armaiḃ ⁊ cómrac croḃ-neartṁar do ḋéanaṁ. Ní sáḃáil ná cosraiḋeaċt do ḃí aca roiṁe sin aċt aṁail do ḃeaḋ cnuic ⁊ coillte Éireann ag tréan-ṫuitim i n-aoinḟeaċt. Do ḃadar na h-árd-ġaisgíḋe sin ag iomrasan ré céile seal fada ⁊ aimsir imċian ⁊ fá teoiḋ ba tuirseaċ seirgṫe fir fíor-ċalma Clanna Baoisgne ionas gur treasgraḋ le Ciotaċ cruaḋ-armaċ árd-rí na Dróluinne Móire iad uile, óg ⁊ ársa aċt Fionn ⁊ Osgar aṁain ⁊ ní raiḃ Osgar aċt i gceann a sé bliaḋna déag san am gcéadna sin.

Iar sin do ġaiḃ Osgar ag caoineaḋ ⁊ ag tuirse go truaġ áḋḃal an uair sin do ċonnairc sé Oisín ⁊ Clanna Ḃaoisgne ceangailte, cruaḋ-ċuiḃriġṫe re córdaiḃ cruaiḋ-ríġne cnáibe ag Rí na Dróluinne dá gcur ar a gcosaiḃ ⁊ ar a lámaiḃ.

Is annsin aduḃairt Fionn :—“A Ḟeargais Finnbéal ⁊ a ḟile na Féinne do ḋíolas-sa go maiṫ siḃ go nuige seo ⁊ anois déanaiḋ maiṫ dom i n-áit á dtugas díḃ riaṁ .i. Osgar do ḃreiṫ liḃ dá ċoiṁéad ċum cairde éigin dom féin san doṁan toir, óir is éigean dom dul do ċóṁrac re Ciotaċ cruaḋ-armaċ anois.”

“Maise do ḃeirim-se mo ḃriaṫar,” ar Osgar, “náċ raċfad-sa i n-áit ar biṫ san doṁan go bráṫ nó go ndíoġlaḋ mé m' aṫair ar Ċiotaċ i gcóṁrac na maidne amáireaċ.”

“Maise, ná h-iarr-sa do ḋul do ċóṁrac re Ciotaċ,” ar Fionn, “óir ní h-ion-ċoṁrac ḋuit-se é,” ⁊ annsin aduḃairt Osgar: “Cuirfead-sa i ríoċt é amáireaċ náċ laige m'alta ná m' ḟéiṫeaċa féin ná gaċ ball dá ballaiḃ.”

Iar na ċlos sin d'Ḟionn do ḃí sé go dúḃaċ droċ-ṁeanmnaċ an oiḋċe sin gan ḃiaḋ, gan deoċ, gan codlaḋ gan cóṁnuiḋe go maidean ar na ṁáireaċ.

Is annsin d'éiriġ Osgar go moċ ⁊ níor gaiḃ toirmeasc ó aon duine gan dul do ċóṁrac le Ciotaċ ⁊ ró innsaiġeadar an ḋís sin a ċéile ⁊ do rinn siad cóṁrac calma fír-niṁneaċ fuilteaċ faoḃraċ fíor-ċruaiḋ ⁊ maiṫe ⁊ mór-uaisle na h-Éireann uile ar faiṫċe na Teaṁpaiġe ag aṁarc orra go dtáinig fuinneaḋ nóna dá n-ionnsaiḋe. Iar sin iarrar Ciotaċ sosaḋ cóṁlainn ar Osgar an oiḋċe sin.

“Do ḃéarfad sin ḋuit,” ar Osgar, “má sgaoileann tusa ḋom atair go maidean.”

“Ní sgaoilfead” ar Ciotaċ.

“Ar an aḋbar sin, is fíor náċ ḃfáġaḋ tusa sosaḋ cóṁlainn uaim-se” ar Osgar.

Iar sin do ċaiteadar an oiḋċe go maidean ag dian-ċóṁrac.

Iomṫusa Osgair ⁊ Ċiotaiġ do ḃadar teora lá ⁊ oiḋċe ag cóṁrac ar faiṫċe na Teaṁraiġe ⁊ maiṫe ḃfear n-Éireann ⁊ a mná ag feiṫeaṁ ⁊ ag féaċaint ar an ndian-ċóṁrac ċalma crúaḋalaċ sin ⁊ iad ar feaḋ na ré ⁊ na h-aimsire sin gan biaḋ, gan deoċ, gan codlaḋ, gan suan gan cóṁnúiḋe ag ceaċtar ḋíoḃ. I gceann na ré ⁊ na h-aimsire sin ḋóiḃ .i. an treas lá do ċuir Osgar a ḃeag-ṁéar daiṫ-ġeal donn-ingneaċ i suaiṫnid na sleiġe sáir-niṁniġe ⁊ tug urċar ró-naiṫeasaċ d’ionaċ Ċiotaiġ gur ċuir fad láiṁe laoiċ don ċrann cróḋearg na craoisíġe tré ċorp an caoṁ-ċuraiḋ. Iar sin do ṫángadar argana an ḃáis do Ċiotaċ an tráṫ sin. Annsin do ḃain Osgar a ċeann ḋe i ḃfoirċeann an ċóṁraig sin. Do ċuaiḋ mar a raiḃ Clanna Baoisgne ⁊ do sgaoil sé na ceangail ⁊ na cruaḋ-cuiḃreaċa do ḃí ar a aṫair ⁊ don Ḟiann uile.

Gurab í sin Tórúiġeaċt Ṡaiḋbe Inġine Éoġain Óig ⁊ bás Ṡiogra ṁic an Ġorm-ḟúiliġ le Ciotaċ cruaḋ-armaċ, árd-rí na Dróluinne Móire ⁊ bás Ċiotaiġ féin le h-Osgar mac Oisín go nuige seo.

(Foirċeann.)

Eaċtra Iollainn Iolċroṫaiġ Mac Ríoġ na hEaspáine sonn.

3.—EAĊTRA IOLLAINN IOLĊROṪAIĠ MAC RÍOĠ NA hEASPÁINE SONN.

Rí ró-raṫṁar, réim-ḋíreaċ, cróḋa, cosgarṫaċ, caṫ-buaḋaċ, clann-líonṁar, cosantaċ do ġaib flaiṫeas ⁊ forlaṁas for Éirinn iaṫ-ġlas oileánaiġ, dar ba cóṁainm Cormac mac Airt mic Cuinn Céadċaṫaiġ, mic Tuaṫail Teaċtṁair, mic Féidlime Reaċtṁair, mic Fiaċa Fionnolaiḋ, ⁊ ba rí i ndliġṫiḃ ⁊ i riaġail é ⁊ file i bfiliḋeaċt ⁊ ba draoi i n-eólas an Cormac sin, óir ní raiḃ goid ná broid, olc na éigean i gcríoċaiḃ daṫ-áille na h-Éireann re n-a linn. Trioċaid bliaḋain i bflaiṫeas na Fódla ⁊ i bfearannas Alban don Ċormac sin ⁊ iar gcaiṫeaṁ na ré ⁊ na haimsire sin dó, do commóraḋ aonaċ aiḋbéil leis ⁊ do ba iomḋa gail ⁊ gaisgeaḋ ⁊ gníoṁarṫa raṫṁara ro-ḟlaṫa ag smaċtuġaḋ tionóil ar an aonaċ sin.

Cioḋ traċt, níor ċian dóiḃ mar sin ag commóraḋ an aonaiġ an tan dearcas an rí i n-a ṫimċeall ⁊ do ċonnairc sé an míleaḋ mearḋa, ⁊ an laoċ láidir, lán-ċalma ag teaċt gus an aonaċ go réim-ḋíreaċ dá ionnsaiġe. Is annsin adubairt Cormac: “An feaḋ atáim im ríġ for Éirinn, ní ḟeaca a ċóṁṁór súd do ḋuine, do ċuraḋ, do ġasgiḋeaċ, ná do ċaṫ-ṁíleaḋ.” Iar sin táinig an fear mór do láṫair ⁊ fáiltiġeas Cormac roiṁe ⁊ foċtas sgéala de; créad as a dtáinig. “Is cuṁang mo ċuairt,” ar an fear mór, “re n-a taḃairt, óir, ní ḟuil aċt trí ranna san doṁan, mar atá Eoraip, Asia, ⁊ Aifric ⁊ is do rann éigin díoḃ sin mise.” “Ní cuṁang linne sin,” ar Cormac, “má's cuṁang leat-sa é,” ⁊ do ġaib fearg ṁór an ríġ, ⁊ iar n-a meas sin don ḟear mór do laḃair

⁊ adubairt: “ Fiafraiġ feasta gaċ ní is áil leat ⁊ do ḃéar-sa gaċ sgéal dá mbéaḋ agam duit.” “ Maise,” ar Cormac,” cá rabais aréir.” “ I nAlṁain leaṫan-ṁór Laiġean, mar a bfuil Fionn fíor-ġlic ó Baoisgne ⁊ Fianna glan-áille Gaeḋeal.” “ An rabais aon oiḋċe riaṁ roiṁe so i nÉirinn ? ” ar Cormac. “ Ní rabas go deiṁin,” ar an fear mór. “ Cread an toisg tug go hÉirinn tú,” ar Cormac. “ Ag iarraiḋ cinn ríoġ Eireann ṫáinig mé,” ar an fear mór, “ ⁊ dar do láiṁ-se, cid naċ fuil fios agam-sa naċ tusa rí Éireann, dá mbéaḋ seaċt ríġṫe ar Éirinn do-ḃéarainn a gcinn uile liom.” “ Ní mar ḟírinne deirir sin a ḟir ṁóir,” do ráiḋ Cormac. “ Do ṡiuḃlas,” do ráiḋ an fear mór, “ ⁊ do ṫimċeallas mórán don doṁan ⁊ ní ṫiocfaḋ mé go hÉirinn anois do ḋéanaṁ bréige riot-sa.” “ Máiseaḋ, fan againn, ar Cormac, ⁊ do-ġeaḃair ceann ríoġ Éireann amáireaċ.” D'ḟan an fear mór an oiḋċe sin i bfarraḋ Ċormaic ⁊ do-ċuadar go Caṫair na Teaṁrac ⁊ do ḃádar go súgaċ, so-ṁeanmnaċ an oiḋċe sin aċt go raiḃ eagla an ḟir ṁóir orra, ⁊ iar gcaiṫeaṁ a bproinne dóiḃ do deargaḋ cuilceaḋa clúiṁ ⁊ leap-ṫaċa lán-áille dóiḃ. Do ċuir Cormac cuid do ṁaiṫiḃ na Teaṁraċ d'ḟaġáil sgéala uaiḋ ⁊ ag tabairt sgéala do mar an gcéadna. Ní raiḃ tuaṫ, tír, talaṁ ná triúċa céad i dtrí rannaiḃ an doṁain ná raiḃ i n-aiṫne ag an bfear mór. Do ċodladar leaṫ ar leaṫ ar feaḋ na h-oiḋċe sin go h-eirġe don gréin, glan-ruiṫneaċ os tulċaiḋ an talaiṁ trom-ḟóḋaċ gur soillsig sí na cabáin ar gaċ tuaṫ 'na dtimċeall, gurab annsin d'eirig an fear mór, ⁊ do ċeangail sé a ċorp caoṁ-áluinn gruaḋ-ġlan 'na caṫ-éide caṫa ⁊ cruaḋ-ċómlainn, ionnas gurab deas, taiṫneaṁaċ do ṫagaiḋ a ċuid airm ⁊ éide ḋó ; .i. do Iollann Iolċroṫaċ mac ríoġ na h-Easpáine an fear ba ṁó gail ⁊ gaisge, tréine ⁊ treise, lúṫ ⁊ láṁaċ san gcruinniḋ gceaṫarḋa go cóṁ-iomlán ; ⁊ do ċuaiḋ for an ḃfaiṫċe ḃféar-uaiṫne ⁊ do ċuir a sgiaṫ i dtalaṁ ⁊ do ḃuail í go lom, lairgneaċ ⁊ d'iarraiḋ cóṁrac. Do ċuaiḋ Cormac an tan sin d'ionnsaiġe an ḟir ṁóir ⁊ is é aduḃairt fris ;—" Ní mé féin Rí Eireann, a ḟir ṁóir," do ráiḋ Cormac. " Cia eile, cia is rí ar Eirinn," ar an fear mór. " Fionn mac Cúṁaill," ar Cormac. " Créad an soċar atá ag Fionn ar feaḋ Eireann," ar an fear mór, " gcionn go mbeaḋ na ríġ do ḃreis ort-sa." " Atá," ar Cormac, " triúċa céad i ngaċ cúige, ⁊ tuaṫ i ngaċ triúċa cead, ⁊ baile i ngaċ tuaṫ, ⁊ teaċ i ngaċ baile, ⁊ coileán con nó gaḋair i ngaċ teaċ, ⁊ ní líoṁtar oiread an duḃain ná an laoġ-allaiḋ do ġaḃáil ar feaḋ Eireann gan ċead d'Ḟionn, ⁊ gaċ ní is áil leis féin do ċíos ⁊ do ċáin an ḟearrainn. Agus is leis 'na ḋiaiġ sin é." " Má's fíor sin," do ráiḋ an fear mór, " créad fá leigfeaḋ sé caṫair uasal urramaċ na ríoġaċta duit-se ⁊ é féin na h-éaġmais." " Ní gan aḋḃar go deiṁin," ar Cormac, " .i. feiḋmeannas atá annso ó Ḟionn maċ Cúṁaill agam-sa an feaḋ ḃias Eire idir dá ríġ." " Is mór an lán sin le ráḋ, a Ċormac," ar an fear mór, " más bréag é." " Ní bréag," ar Cormac, " óir atá cumas na Teaṁraċ ⁊ coiméad ḃfear mḂréaġa ⁊ ḃfear Miḋe ar a ċumas." " Ar an aḋḃar sin," do ráiḋ an fear mór, " raċad-sa go h-Alṁain leaṫan-ṁór Laiġean, ⁊ do-beirim mo ṁóide, dá gcuireaḋ Fionn me tar ais, náċ géaḃaḋ me leaṫ-sgéal uait an aṫ-uair." Ar sin gluaiseas an fear mór i n-aṫ-ġearraḋ gaċa conaire ⁊ i réiḋ-ḋíreaċ gaċa cóṁ-eolais nó go ráinig sé go h-Alṁain leaṫan-ṁór

Laiġean, ⁊ nior ṁaiṫ le Fionn a ḟeicsin an aṫ-uair óir do ġaiḃ imeagla iad uile idir óg ⁊ sean, ⁊ to ċlaoċlaiḋ daṫ ⁊ deilḃ na laoċ láidir lán-ċalma sin. Fáiltiġeas Fionn roiṁe ⁊ d'ḟiafraiġ de:—"An ó Ṫeaṁair na Ríoġ táinig, nó an ndearnaḋ cóṁrac ann." Aduḃairt an fear mór ná dearnaḋ, ⁊ do innis d'Ḟionn mar ḟéan Cormac an ríoġaċt. "Do ġeóḃfá cóṁrac uaim féin," ar Fionn, "⁊ gan dul go Teaṁair na Ríoġ." "Dá mbeaḋ a ḟios sin agam-sa gur tú Rí Eireann," ar an fear mór, "ní raċainn ṫort." "Ní ḟéanaim-se mo ċuid don ríoġaċt," ar Fionn, "d'eagla caṫa ná cruaḋ-ċóṁlainn ⁊ ar an aḋḃar san, a Ḋiarmaid úi Ḋuibne, eirig do ċóṁrac tar mo ċeann ris an ḃfear mór." "Ní raċaḋ go deiṁin," ar Diarmaid, "óir ní ḃfuil aoinneaċ d'ḟiannaiḃ Eireann dárab luġa is córa dul do ċóṁrac tar do ċeannsa ná mise; ⁊ is é Goll mac Mórna an dara fear." "A Óisín mac Finn, eirig tar mo ċeann do ċóṁrac ris an ḃfear mór." "Ní raċaḋ go deiṁin ar Oisín, óir ní ḃfuil aon laoċ d'Ḟiannaiḃ Eireann ion-cóṁrac ris an ḃfear mór úd." "A Ḟir-lúiġeaḋ mac Oisín, eirig do ċóṁrac tar mo ċeann leis an ḃfear mór." "Ní raċaḋ, go deiṁin," do ráiḋ Fear-lúiġeaḋ mac Oisín, "⁊ a Ḟinn," ar sé, "an cúiṁneaċ leat-sa an gráḋ éagṁaiseaċ tugas-sa do ṁnaoi .i. Bé-ċroṫaċ inġean ríoġ Connaċt ⁊ tug sí laoi ⁊ móide náċ béaḋ aon ḟear aici go bruinne an ḃráṫa aċt an fear do ḃéaraḋ ceann Ċonaill ċluasaiḋ, do ḃí i n-insi Starainn ċuici, do ḃí san doṁan toir dá h-ionnsaiġe; ⁊ do ṁéid gráḋ na h-inġine sin agam-sa nár ḟéadas gan dul san turas sin ⁊ is é líon d'Ḟiannaiḃ Eireann do lean me, .i. dá ċéad laoċ láidir, lán-ċalma ⁊ ní raiḃ againn giolla gan sgiaṫ, ná laoċ gan claiḋeaṁ, ná duine gan manaois crann-raṁar, cró-ḟairsing, cinneaḋ-ġéar caṫa; ⁊ do lean tusa sinn go Tráiġ na dTreanfear san gcúige Ulaḋ ⁊ do ċongḃáis-se céad don dá ċéad sin uaim-se ⁊ tugais móide ⁊ mór-ḃriaṫra ná leigfeá aoinneaċ don ċéad do ċuaiḋ liom, i ḃfiannaiġeaċt go ceann bliaḋna, ⁊ dob ḟearr leat mise do ṫeasgaḋ, ná do ċeaċt slán; ionnas go mbéaḋ an ḃean agat féin i nÉirinn, ⁊ ar na h-aḋḃaraiḃ sin ní raċaḋ do ċóṁrac ris an ḃfear mór tar do ċeann."

"Eiriġ, a Osgair ṁic Oisín, do ċóṁrac ris an ḃfear mór tar mo ċeann," do ráiḋ Fionn. "Aṫair ionṁain," do ráiḋ Osgar, "ní cúiḃe ḋuit-se sin d'iarraiḋ orm-sa ar aonċor, ⁊ an cuiṁin leat an ċruaṫáil ḋéanaċ do ḃí ort .i. an uair do rugaḋ Saiḋḃ ioḋan inġean Eógain óig, ṁic Eoġain ṁóir, ṁic Oilill Oluim .i. bean Ġlais ṁic Aonċéarda Béara le Coḃṫaċ cruaḋ-armaċ go crioċaiḃ na Dróluinne Móire ⁊ níor ḟágais neaċ don Ḟéinn nár iarrais leat dá tóiruiġeaċt. Mar do ċonnarc-sa an Ḟiann uile dod éaraḋ-sa, do ionnsaiġeas i ndiaiġ an ḟir ṁóir ⁊ is é líon d'Ḟiannaiḃ Éireann do lean me, deiċ gcéad laoċ láidir lán-ċalma ⁊ is iad so ainmne na druinge ba ṁó tuairisg ḋíoḃ .i. Óisín mac Finn, Luiġeaḋ lán-ċalma, Caoilte mac Rónáin, Goll gníoṁeaċtaċ mac Mórna, Fiaċa mac Firċuirb ṁic Breasail Bealḃuiḋe, Glas mac Aonċearda Béara, Cearḃal mac Finn, Liagán luaimneaċ ó Luaċair-ḋéaġa ⁊ rí féinne Fiann Ulaḋ, dá ríġ féinne Fiann Laiġean ⁊ dá ríġ féinne d'Ḟiannaiḃ Connaċt.

"Cíoḋ tráċt, do ċuaḋmar i nár loing luċtṁar, léir-ḋíoin, leaḃair-ṫéadaċ, sár-ḋíoin, snát-ríġne ⁊ do tógamar na seólta i mbárr na gcrann gcóṁ-fada gcóṁ-ḋíreaċ ar dromċlaḋ na díleann daṫ-áille, daoránaiḋe. Ar ċur ná dearnamar sosaḋ ná cóṁnaiḋe, go roċtain oileán áluinn, iongantaċ ar lár na mara ⁊ níor ċian dúinn ann, an tan tángadar tréin-ḟir an oileáin dár n-ionnsaiġe .i. an Gorm-ṡúileac grod-ṁear ⁊ an laoċ tréan-ḟearaṁail .i. Sgiaṫ-solais mac Ríoġ Fionn-loċlann ⁊ níor fuireaḋ idir sinne ⁊ na tréin-ḟir sin, gan neart ár n-arm d'imirt ar a ċéile, ⁊ do ċuaiḋ gaċ n-aon ar a ċlaiḋeaṁ colg-ḋíreaċ, géar-ḟaoḃrac, ⁊ tugamar glún re gliaḋ, ⁊ troiġ le taċaḋ, ⁊ caismirt bas-luaṫ, cnéaḋaċ, créaċtaċ, cró-líontaċ, dá ċéile ionnas gurḃ é críoċ an ċóṁraiġ sin gur ṫuiteadar tréin-ḟir an Oileáin ⁊ tréan-taoiseaċa linne ⁊ go raḃamar féin cnéaḋaċ, créaċtaċ a h-aiṫle an ċóṁraiġ sin.

“Cíoḋ tráċt, ní dearnaḋ sosaḋ ná cóṁnuiḋe linne go roċtain go críoċaiḃ glan-áille na Dróluinne Móire ⁊ ní raiḃ Coḃṫaċ cruaḋ-armaċ féin ins an mbaile, aċt a ċlann ⁊ a ċleaṁnaiġṫe ⁊ Saḋḃ ingean Eóġain óig mic Eóġain ṁóir, do ḃí i dteaglaċ glan, oirḋearc aige ⁊ do rugamar le neart ár láiṁe, Saiḋḃ linne as an mbrúiġean amaċ trí h-uaire, ⁊ do rugadar an ceaṫrar laoċ do ḃí san mbrúiġean dár n-aiṁḋeóin uainne isteaċ í, gaċ uair aca san. Iar sin do ċuireamar iad uile ċum an ċlaiḋiṁ, ⁊ an caṫair tré ḋonn-ruaḋ, dearg-lasraċ ⁊ ní dearnaḋ oiríseaṁ ná cóṁnuiḋe linne go rángamar Éire, ⁊ tugamar Saḋḃ linn ⁊ níor ċian dúinn gur lean Coḃṫaċ sinn ⁊ d'iarr cóṁraċ orainn .i. cóṁrac aon-ḟir, ⁊ diúltuiġeadar an Ḟiann uile, dul do ċoṁrac leis an t-ímpiḋe-si ; ⁊ do ḃíos ag cóṁrac ris ar feaḋ trí lá ⁊ trí n-oiḋċe gan codla, gan ċóṁnuiḋe, gan ċóṁ-ṡuan ⁊ do ráinig gur ṫuit an fear mór liom ar éirġe gréine an ceaṫraṁaḋ lá ⁊ is ar éigin do ṫearnuiġeas le h-iomad mo ċneaḋa ⁊ mo ċréaċt, ⁊ do ḃíos-sa ar feaḋ lae ⁊ bliaḋna i n-a ḋiaiġ sin im luiġe ar aon leabaḋ, ⁊ is gearr ó d'eirġeas as an otras sin, ⁊ is é sin do-ḃeir orm gan dul do ċóṁrac tar do ċeann-sa, a Ḟinn," ar Osgar mac Óisín.

"Cioḋ tráċt," adubairt Fionn, "tugtar ċugam m'arm féin, óir is liom-sa ba gnáṫaiḋe gail ⁊ gaisge d'eirġe liom." Iar sin do tugaḋ arm ⁊ éide ċum Finn, .i. a ċlaiḋeaṁ líoṁṫa, lán-ġéar ⁊ a sgiaṫ ċosantaċ, ċaṫ-ḃuaḋaċ, ⁊ a ċraoiseaċ ċrann-ramar caṫa ⁊ cruaḋ-ċóṁraiġ ⁊ téid sé i gcoinne ⁊ i gcóṁḋáil Iollainn Iolċroṫaiġ mac rioġ na h-Easpáine go mileata, mór-ċalma, ⁊ go taiḋḃseaċ, taiṫneaṁnaċ, treas-áluinn, ionnas gur fearaḋ caṫ féigaṁail, fíoċṁar eadorta. Agus do ḃí béas ró-ġnáṫaċ ag sgéiṫ Ḟinn óir anuair do ḃeaḋ i n-éigean i gcaṫ nó i gcóṁlann do ġéiseaḋ an sgiaṫ go h-uaṫḃásaċ i gcóṁ-ċlos d'Ḟiannaiḃ Éireann uile, ⁊ ġéis sí an tan sin. Ar na ċlos sin d'Ḟiannaiḃ Éireann tángadar na ndrongaiḃ dána, dásaċta ⁊ i n-a gcipiḃ imḋlúṫa caṫa, d'ḟóiriṫint a dtiġearna ⁊ a Rioġ Féinne. Ar ḟaicsin sin don ḟear ṁór do ċuir sé Fionn ar cúlaiḃ a sgéiṫe, ⁊ táinig féin fo ṫosaċ na Féinne ⁊ do ġaiḃ sé dá leadraḋ ⁊ dá gcnáṁ-ġearraḋ dá ḋeis ⁊ dá ċlí ionnas naċ luġa ná dá ċéad fear n-armaċ do gearraḋ leis don Ḟéinn don ruaṫair sin. Tárla Osgar mac Óisín leis ⁊ is é adubairt:—"Sguir dod ruaṫair feasta, a ḟir ṁóir, don Ḟéinn ⁊ do ḃéar-sa cóṁrac aon-ḟir duit tar ċeann na Féinne." "Do ba ḟearr liom-sa sin," ar an fear mór, "ná oiḋeaḋ na Féinne do ḃeiṫ orm." "Olc fuarais," ar Osgar, "óir an díol do-ḃeir tú ar an ḃFéinn, ní ṫaḃarfair orm-sa é." Ar sin do rugaḋ

Fionn mac Cúṁaill go Ḃrúiġean ṁór na h-Alṁaine ⁊ do cuireaḋ leiġeas fá na ċnéaḋaiḃ:

A h-aiṫle sin, d'ionnsaiġ Osgar ⁊ an fear mór a ċéile go míleata, mear, meanmnaċ, mórḋálaċ gur fearaḋ caṫ féig, fuilteaċ, ró-ġoineaċ, raċtṁar, eascáirdeaṁail, iongantaċ, anaiṫnid, bas-luaṫ, bonnaṁail, cnéaḋaċ, créaċtaċ, cliste, cosantaċ eadorṫa. Is annsin fá tearc na trean-ḃuillíḋe ⁊ fá teirce an sár-ḃualaḋ, ⁊ fá guasaċtaċ na gaisgiḋiġ, óir do ḃádar sroṫa sianránaċa, síor-ṡiúḃlaċa fola flann-ruaḋ re sleasaiḃ na sár-laoċ sin ionnas nár ḃfuras do ċaraid na do náṁaid dul eadorṫa san gcaṫ sin, ⁊ ní raiḃ fios teime, tláis, ná tarcuisne ag ceaċtar díoḃ tar a ċéile, ⁊ dá dtigeaḋ neaċ ó ġarraiḋe na h-Eispeirne atá i n-iarṫar an doṁain, go caṫair na dTuaṫfine atá i n-ioċtar, d'ḟéaċaint caṫa ná cruaḋ-ċóṁraiġ, is ar an dís deaġ-laoċ sin ba ċóir teaċt ag féaċaint.

Is annsin d'iarr an fear mór sosaḋ cóṁraiġ ar Osgar ⁊ tug Osgar sin dó, óir ní mó do ḃí an fear mór i ngáḋ ná é féin; ⁊ do ċuadar ria aroile go Ḃrúiġean ṁór na h-Alṁaine ⁊ do ḃádar go subaċ, soṁeanmeaċ an oiḋċe sin. Agus ar gcaiṫeaṁ a bproinne dóiḃ do laḃair an fear mór ⁊ is é aduḃairt:—"A Ḟinn mac Cuṁaill," ar sé, "is miṫid liom féin dul do ċodlaḋ ⁊ is díṫ codlata tar éis mo ṡiubail tug orm féin sgur do ċóṁrac anoċt." Ar sin do córuiġeaḋ cuilċeaḋa clúiṁ ⁊ leapṫaċa lán-áille, lán-ċorraiġṫe don ḟear ṁór ⁊ dá ċéile cóṁraiġ ⁊ do-ċuaiḋ an fear mór dá árd-leabaḋ do ċodlaḋ. Ar sin do ċuir Osgar mac Óisin fios ar Ḟionn ⁊ ar ndul d'Ḟionn d'ionnsaiġe Osgair do laḃair Osgar ⁊ is é aduḃairt:—"Aṫair ionṁain, buḋ bás dóṁ-sa amáireaċ muna dtigeaḋ ḋuit-se mo ċaoṁnaḋ ⁊ m'ḟortaċt." "A ṁic ionṁain," do ráiḋ Fionn, "nár leigeaḋ na déiṫe go gcaillfamaois-na tusa i dtúis t'óige ⁊ do nirt ⁊ gan do ċrann bagair againn aċt tú." "Atair gráḋaċ, dá gcodlaḋ an fear mór anoċt mairbḟeaḋ sé mise amáireaċ ⁊ an Ḟiann mar an gcéadna ⁊ má ḃionn sé gan codlaḋ anoċt ní dóiġ dó, mise d'ionnsaiġe amáireaċ ⁊ lean-sa an fear mór anoċt dá ṡeomra ⁊ déin sgéaluiġeaċt ⁊ caiṫeaṁ aimsire dó ⁊ faiġiḋ sgéaluiġeaċt uaiḋ mar an gcéadna. Coingiḃ gan codlaḋ é, leaṫ ar leaṫ, ar feaḋ na h-oiḋċe." "Is ró-náireaċ an gníoṁ sin ré déanaṁ," do ráiḋ Fionn; "giḋeaḋ is fearr a ḋéanaṁ ná tusa ⁊ an Ḟiann do ċailleaṁain." Ar sin gluaiseas Fionn go seomra an ḟir ṁóir. "Créad an ċuairt an-ṁianaċ so ort, a Rí Féinne," ar an fear mór. "Dot ionnsaiġe-se," do ráiḋ an Fionn, "ag faġail sgéala uait ⁊ cuid dot imeaċtaiḃ ⁊ dod ġníoṁaiḃ gaile ⁊ gaisge, ⁊ cuid dár ngníoṁaiḃ gaisge d'innsin duit mar an gcéadna."

"Dob olc an tuigse duit, a Ḟinn, a ṁeas go mbeinn-se ag sgéaluiġeaċt duit-se, ⁊ Osgar mac Oisín, mo ċéile cóṁraiġ, n-a ċodlaḋ." "Ná abair sin," ar Fionn, "óir ní ċleaċtann Fionn, Osgar, ná aon eile don Ḟéinn codla ċóṁ luaṫ so, óir atá sé ⁊ cuid do ṁaiṫiḃ na Féinne ag ól ⁊ ag aoiḃneas i ḃfoċair a ċéile, mar atá Diarmaid déid-ġeal ó Duiḃne ⁊ Caoilte ró-neartṁar mac Rónáin ⁊ Goll gníoṁ-eaċtaċ mac Morna ⁊ ní ḃfuil ar an dtalaṁ dtrom-ḟódaċ neaċ agá ndéanamaois féin an ní sin air. Agas is béas againne na h-Eireannaiġ .i. an uair ṫig gaisgiḋeaċ tar lear, ní h-iarramaoid cóṁrac air go n-iarraḋ orainn é; ⁊ ar na h-aḋbaraiḃ sin ⁊ ar son t-oinig ⁊ t-eagnaṁa, innis dom créad an t-ainm atá ort. nó cia d'uaisliḃ nó d'anuaisliḃ an doṁain tú nó an ḃfuil bean agat nó má tá, connus fuarais í." "Inneósad féin sin duit," ar an fear mór, "cia leisg liom é. Is aṁlaiḋ fuaras an ḃean atá agam .i. lá n-aon dá raḃas féin i ḃfoċair m'aṫar, ⁊ aduḃart nár ṁaiṫ liom gan bean do ḃeiṫ agam ⁊ aduḃairt m'aṫair gurab iomḋa cuairt ⁊ toirs ⁊ turas dá ndeaċas ⁊ gurab éagcóir ná tugas ingean Ríoġ nó ró-ḟlaṫa liom d'áis nó d'éigean ; ⁊ is é ainm dom féin .i. Iollann Iolċroṫaċ mac Ríoġ na h-Easpáine ⁊ dar do láiṁ-se, a ṁic Cuṁaill, an uair fuaras féin an oiread do ṫoil m'aṫar d'ionnsaiġeas mo loing go luaṫ, éadtrom ⁊ do ċuaḋas innte ⁊ do ṫógas na seólta snáṫ-ríġne tar tonnaiḃ toll-ḃorba na tréan-ḟairrge go roċtain dam an Oileán áluinn, iongantaċ ; ⁊ dar do láiṁ-se, Ḟinn ṁic Cuṁaill, is mó do ḋaoiniḃ do ċonnarc-sa san Oileán san ná ó ṫúis mo ḃeaṫa gus an lá indiú. Agas níor ċian dam an tan tárla aon duine aṁáin don ṁór-ḟluaġ sin dom ⁊ do ḃí dom ionnsaiġe ⁊ d'ḟiafruiġeas sgéala na tíre ḋe, ⁊ aduḃairt:—"An i gcuasaiḃ cairgreaċa, i bpollaiḃ talṁan, nó i maiḋmniḃ iar-gcúla sléiḃe do rugaḋ tú, mar náċ fuil fios cruinnaiġṫe an ṁór-ḟluaġ so agat," ⁊ do ḃí dam imḋeargaḋ tré gan a ḃfios do ḃeiṫ agam ⁊ ná taḃarfaḋ sé féin sgéala ḋam. Dar do láim-se, a ṁic Cuṁaill, do ġaiḃ fearg ṁór me féin ⁊ do ṫarraingeas mo ċlaiḋeaṁ amaċ as a truaill tairgiṫe ⁊ coimeadta ⁊ tugas buille trear-ḃorb, tréan-láidir, trom-ġoineaċ don óglaoċ i gcaol na colna ⁊ i ramar an ṁuinġil ionnas gur sgarras a ċeann re n-a ċolainn. Níor ċian dom an tan tárla aon duine aṁáin eile ḋom don tsluaġ. Foċtaim sgéala de, ⁊ aduḃairt liom gur cosṁail gur duine gan eólas, gan aiṫne me ; mar ná raiḃ fios cruinnaiġṫe an ḃaile agam, ⁊ aduḃairt leis go mbainfinn an ceann de muna n-innseaḋ dom na sgéala d'iarras air. Ar sin aduḃairt liom go raḃas i gcríoċaiḃ glan-áille na h-India, .i. ins an Sirille, ⁊ ingean óg áluinn aontumaḋ ag an Ríġ, 'gus gurab í b'ḟearr deilḃ ⁊ déanaṁ, inneall ⁊ éagcosg san doṁain uile, ⁊ go raiḃ folt fada, fíor-ḟáinneaċ, fionn-dlúiṫeaċ, dual-buiḋe uirṫe ⁊ léine taoḃ-ḟuaiġte, snáṫ-ċaoil uimpe, ionnas go raiḃ a clú ⁊ a teist, a h-ainm ⁊ a h-áireaṁ, ar feaḋ an doṁain ṁóir tímċeall, ⁊ go dtángadar ríġte ⁊ prionnsuiḋe óga, áilne dá toċṁarc, ⁊ nár ṁaiṫ leis an Ríġ diombuiḋeaċas aon aca seaċ a ċéile, ⁊ is é do ċonnarcas do, an t-aonaċ so do ċomṁóraḋ ⁊ iad uile do ṫeaċt ar aon láṫair ⁊ an ingean do ċuir na grianán os a gcóṁair ⁊ í ag aṁarc na sluaġ ⁊ a roġa leannán do ḃreiṫ asta ⁊ d'innis dam gurab é sin lá an aonaiġ ⁊ an ċruinniġṫe so ⁊ do ṫaisbeáin sé dam an grianán i na raiḃ an ingean ⁊ do rugas-sa buiḋeaċas mór leis, ⁊ aduḃairt go raċainn féin na measg ⁊ nár ḋóċa fear do-ḃéarfaḋ sí do roġa ná mé féin. Ar sin do rinneas-sa ród ríġ-leaṫan ⁊ conaire coitċeann tríd na sluaġa gus an ngrianán mar a raiḃ an ingean, ⁊ tugas urċar dá h-ionnsaiġe ionnas gur ṡíl a raiḃ ar an aonaċ gur ḃriseas an grianán ⁊ gur ṁarḃas an ingean ⁊ ní mar sin do ḃí, a Ḟinn ṁic Cuṁaill, óir ba slán iad araon. Do ḟiafraiġ an ingean díom-sa créad fá raḃas dá teilgean mar sin, ⁊ d'ḟiafruiġeas-sa di-si, cread tug uirṫe ḃeiṫ dam aṁarc ⁊ clanna ríġṫe ⁊ ró-ḟlaṫa an doṁain dá féaċain. Ar sin do ċuir an ingean gean gaire glé-ṁaiseaċ aisti, ⁊ an tan do fuaras-sa an oiread san féin dá gean d'éirġeas do léim lúṫṁar, lán-éadtrom d'urlannaiḃ mo sleaġa, ⁊ do ċrannaiḃ mo ċraoisiġe, ionnas go ndeaċaiḋ don léim sin don ġrianán ⁊ do ċuireas láṁ fá ċúl a cinn ⁊ an láṁ eile fé na bráiġid ionnas go dtánag do dara léim amaċ ar an ḃfaiṫċe ḃféar-uaiṫne, ⁊ gluaisim róṁam mar luas gaoiṫe i meaḋon Márta, ionnas go dtugadar na sluaiġte síḋe sanntaċ, sár-luaṫ, síor-luaimneaċ im ḋiaiġ, ⁊ an uair do ṡroiċas an long, d'ḟágas mo ḃean innte ⁊ dar do láiṁ-si, a ṁic Cuṁaill, níor ṁaiṫ liom a ḃeiṫ mar sgéala aici orm gurab do luas mo ċos do ḃéarainn liom í. Ar sin d'ḟilleas tar n-ais ar an mór-ṡluaiġ dá n-oirleaḋ ⁊ dá n-aṫċumaḋ dom ḋeis ⁊ dom ċlí ⁊ dá gcnáṁ-ġearraḋ ionnas go raiḃ mo neart ar na ṫraoċaḋ ⁊ mo ċrú dá dortaḋ ag iomaḋ na sluaġ. Annsin do ċuireas mo long ó ḋásaċt na ḃfear ⁊ d'eirġeas do léim lúṫṁar, lán-éadtrom, d'urlannaiḃ mo sleaġa ⁊ do ċrannaiḃ mo ċraoisiġe ionnas go ndeaċaiḋ i gceart-ṁeaḋon na loinge ⁊ do ṫógas na seólta snáṫriġne, fíor-ḟada ós dromċlaḋ na díleann daiṫ-áille, daoránaiḋe sin. Agus dar do láiṁ-se, a ṁic Cúṁaill, ba meanmnaċ liom an inġean do ḃeiṫ ar muir agam ⁊ ní dearnaḋ sosaḋ ná cóṁnuiḋe liom go roċtain Tír Ḃreóġain don Earpáinn ⁊ dar do láiṁ-se, a ṁic Cuṁaill, is ann d'ḟágas an ḃean atá agam."

"Ar ġráḋ t'oinig ⁊ t'eagnaṁa," ar Fionn, "innis dam tuille dod eaċtra, óir is binne liom an glór canas tú, ná an canaṁain ċaoṁ ḋiaḋa ⁊ ná glóreanlaiṫ parrtais, ⁊ má sguirfiḋ tú ní beó mise." "Ní sguirfead," do ráiḋ an fear mór, "óir ar ċlos d'aos ġráḋ ⁊ d'aos dána go dtugas-sa inġean ríoġ ná ró-ḟlaṫa, táinig gaċ neaċ aca d'iarraiḋ a ḋualgas féin, ⁊ do fuair gaċ neaċ aca mar ba ċóir do, ⁊ do ḃámar araon ar feaḋ bliaḋna i n-a ḋiaiġ sin fá réim toiċe ⁊ sonais, nó gur eirġeamar amaċ ar bruaċ na tráġa grianda, geal-ġainiṁe ⁊ do ċuaḋmar im loing féin ag aoiḃneas ar an ḃfairrge. ⁊ níor ċian dúinn aṁlaiḋ sin go ḃfeaċamar dár n-ionnsaiġe ar dromċlaḋ na dílinne daiṫ-áille, daoránaiḋe sin ⁊ tar tonnaiḃ toll-ḃorba na tréan-ḃóċna, long luċtṁar, réim díreaċ, leaḃair-ṫéadaċ, do ba fearra cuma do longaiḃ an domain ṁóir ⁊ aon óglaoċ fearaṁail, fíor-ṁór i gceart-ṁeadón na loinge sin, ⁊ dar do láiṁ-si, a ṁic Cúṁaill, ba ṁó an t-óglaoċ sin ná an mór-ḟeisear fear is mó do ċonnarc-sa riaṁ; ⁊ táinig d'ionnsaiġe mo loinge féin ⁊ do ċuir a láṁ innte ⁊ do rug mo ḃean leis d'á loing. D'iarras féin air, ar uċt cóṁlíonta a ġaisge gan me féin d'ḟágail tar éis mo ṁná, óir ní ḃfaġainn a macsaṁail san doṁan ṁór ar feaḃas a deilḃ, a déanaiṁ ⁊ a fionn-ċrota. Ar sin do ċuir a láṁ an dara feaċt im loing ⁊ do rug me féin leis dá loing. Fá ḋó nó fá ṫrí huaire san ló do ċaiṫeaḋ an fear mór a ṗroinn nó a ṫóṁaltas ⁊ ní ṫug aon ní dóṁ-sa ná don ṁnaoi ⁊ do ḃíomair mar sin ar feaḋ trí lá ⁊ trí n-oiḋċe ⁊ do ṫárla túr ceaṫar-uileannaċ orainn. Is iad do áitreaḃaig é .i. gaiḃne; ⁊ d'ḟiafraig an fear mór díoḃ ar ba ollaṁ dó, claiḋeaṁ a ṁáiġistir .i. claiḋeaṁ Ríoġ na h-Anntuaṫa. Aduḃradar na gaiḃne nár ba ollaṁ d'easḃa fola uaisle éigin d'ḟágail ċum faoḃair an ċlaiḋiṁ d'ḟaiġirt. Aduḃairt an fear mór go mba truaġ sin ⁊ nár ḟág sé féin iaṫ ná oileán ná inse ar feaḋ an domain gan mór-ṫimċeallugaḋ, 'gur gur ḃaoṫ an tairḃe dó san, muna raiḃ fuil uasal aige i n-a loing, ⁊ dar do láiṁ-se, a ṁic Cuṁaill, is ċum mo ṁná féin do ḃádar.

“Annsin do ċuireadar táclaoí anuas ċum an ḟir ṁóir ⁊ do cúiḃreaḋ go daingean do-sgaoilte sinn, ⁊

b'é beagán bíḋ do ġeaḃamaois. Ní sinn féin do ċaiṫeaḋ é, aċt piastaiḋe fo-luaimneaċa na fairrge ag iompaḋ ar ár gcorpaiḃ. Níor ċian dúinn aṁlaiḋ sin go rugaḋ mo ḃean uaim ⁊ do cuireaḋ a fuil tré ḟuil leóṁain ⁊ liopuird ⁊ grioḃ-ingnig, ionnas gur faiġeaḋ an claiḋeaṁ. Is annsin d'ḟiafraiġ gaḃa don dara gaḃa an ḃfeaċa sé a ṁacsaṁla sin do ċlaiḋeaṁ riaṁ ar ḟeaḃas roiṁe sin; ⁊ aduḃairt seisean náċ dearnas i dTuaṫa Bolg ná i gcríoċaiḃ Ifrinn a ṁacsaṁla do ċlaiḋeaṁ riaṁ. Annsin do ċuaiḋ aon duine déag do na gaiḃne a d'iarraiḋ éisg ⁊ d'ḟágadar an dara gaḃa déag ag coiméad an ċlaiḋiṁ ⁊ an túir ⁊ dom ċoiméad féin. Agas ar n-imṫeaċt do ċáċ táinig an gaḃa os mo ċeann féin ⁊ d'ḟiafraig díom cá cinéal dom. Aduḃart féin gur don Spáinn me. Duḃairt eisean gurab truaġ sin ⁊ gurab Spáinneaċ é féin. Aduḃart-sa lem bráṫair sgaoileaḋ díom. Aduḃairt eisean go ndéanfaḋ, dá mba dóiġ leis go ndéanfainn-se feiḋm le claiḋeaṁ. Aduḃart-sa go ndeanfainn dá mbéinn ar mo ċumas féin. Ar sin táinig dom ionnsaiġe ⁊ ní ḟéadfaḋ aon ċuiḃreaċ do sgaoileaḋ díom. Agas aduḃart féin ris, gaeṫe an airm niṁe do leigean sé cúiḃeaċa do ḃí dom ċeangal féin ⁊ go gcríonóċaidís; ⁊ do rinn sé aṁlaiḋ sin ⁊ do ċríoneadar mo ṫáclaoi.

D'éirġeas im ṡeasaṁ ⁊ do ċuireas an claiḋeaṁ ar mo ċumas fein ⁊ aduḃart leis an aḋḃar gaḃaḋ dul suas mar ar ḟágadar na gaiḃne é, go ḃfanfainn féin sa ṗriosún go ḃfionainn créad an rún do ḃí ag na gaiḃniḃ. Níor ċian dam ann, an tan táinig na gaiḃne, ⁊ tugadar mórán do ġarḃ-iasg na fairrge leó. Do ḃruiteadar é, ⁊ d'iṫeadar a leaḃair-ḋóiṫin de. D'ḟiafruiġeas-sa díoḃ do ġuṫ mór, ḟolais, ġlé nár ba miṫid leo ní ar biṫ do ṫabairt dom féin. Aduḃradar san nár ċóir dóṁsa an ḟiafraiġe do ḋéanaṁ, ó do leigeadar beó an faiḋ sin me, ⁊ "ní beiḋ d'ḟuireaċ orainn," ar siad," gan do ḋiṫċeannaḋ aċt ar feaḋ ar gcoda do ċaiṫeaṁ go h-iomlán dúinn." Ar ḟáġail an oirid san dá ndroċ-aigne dóṁ-sa, d'eirġeas ⁊ do ċuaḋas mar a rabadar na gaiḃne ⁊ do ḃaineas na cinn díoḃ gan fuireaċ, ⁊ do ċuireas a gcorp sa ḃfairrge ⁊ na cinn ar an dtúir ⁊ do fuaras cloċ i ndorn-ċloinn mo ċlaiḋiṁ ⁊ do ċimleas do ḃráġaid mo ṁná í ⁊ do ḟlánaiḋ an ċréaċt fa ċéad uair. D'ḟiafruiġeas dom aḋḃar gabaḋ an raiḃ aon ní eile san túr do ċuirfeaḋ anam innti. Aduḃairt eisean gur ba truaġ dóṁ-sa san d'ḟiafraiġe, ⁊ náċ raiḃ ní ar biṫ do ċuirfeaḋ anam innti aċt cóṁaċta na ndéiṫe. Do ḟiafruiġeas-sa don aṫḃar gabaḋ créad do ḋéanfainn len ṁnaoi. Aduḃairt eisean gurab é a cur annsin, ⁊ gur ṁaiṫ an t-ionad aiḋlicid di é. Aduḃart féin ná déanfainn, ⁊ go siúibleóċainn an doṁan mór-timċeall nó go ḃfaiġinn ní éigin do ċuirfeaḋ anam innti. Aduḃairt eisean gur ḋíoṁaoin dóṁ-sa sin. Aduḃart-sa ná feaċainn do san. Ar sin do ċuireas an ingean im loing ⁊ cloċa buaḋ ⁊ carrabunċail do ċoiméad a cuirp gan truailliuġaḋ gan bréanaḋ ⁊ ba boċt mo ċuideaċta .i. bean marḃ, foġlumṫóiḋe gabaḋ. Agas gaċ anfa dár eirig duinn, adeireaḋ an t-aḋḃar gabaḋ gur ċóir do Ḋia sin, trés an corp marḃ do ḃeiṫ san loing againn. Aduḃart-sa náċ feaċainn do san. Is, dar do láiṁ-si, a ṁic Cuṁaill, níor ba annsaite liom, an t-aḋḃar gabaḋ sin do ráḋ. ⁊ ní dearnaḋ oiriseaṁ ná cóṁnuiḋe linn go roċtain críoċa glan-áille na h-Eigipte, ⁊ ar dteaċt i dtír dúinn tárla inse ḃreaġ linn, ⁊ aduḃart féin ris an aḋḃar gaḃaḋ go ndiongnaḋ me mainistear annsin ar anam mo ṁná. Aduḃairt an t-aḋḃar gaḃann gur maiṫ an ní sin re déanaṁ ⁊ gur ċóir a cur san ínse. Ar sin tugas dá ċéad saor liom go n-a ḃfuireann do luċt oibre ⁊ do rinneaḋ mainistear áluinn riú. D'fiafruiġeas féin don aḋḃar gaḃann créad do ḋéanfainn lem ṁnaoi. Aduḃairt sin gurab í cur san mainistear ⁊ gur ṁaiṫ an áit aiḋlicíḋ di é. Aduḃart féin naċ déanfainn ⁊ go siuḃlóċainn an doṁan mór-timċeall nó go ḃfaiġinn ní éigin do ċuirfeaḋ anam innti. Aduḃairt eisean gur ḋíoṁaoin dóṁsa an siúḃal sin do ḋéanaṁ. Aduḃart-sa na feaċainn do sin. Ar sin do ċuaḋamar i n-ár loing ⁊ ní dearnaḋ sosaḋ ná cóṁnaiḋe linn go roċtain críoċa glan-áille na h-Inḋia ⁊ ar dteaċt i dtír ann do ḃí rí áluinn, oirḋearc ann ⁊ aonaċ áḋḃal-ṁór dá ċommóraḋ timċeall air. Do ḃí caṫaoir óir fé, ⁊ eangaċ uaiṫne uime, ⁊ dealg óir san eangaċ sin; ⁊ tánag féin do láṫair an ríoġ ⁊ do rinneas cóṁarṫa úṁlaċta ḋó. D'fiafraiġ an rí sgéala ḋíom ⁊ tugas gaċ sgéala dá raiḃ agam do, ⁊ d'innseas sgéala mo ṁná do ⁊ aduḃairt liom gurab aige féin do ḃádar seóide áilne an doṁain. ⁊ tángadar ceaṫrar deaġ-laoċ ⁊ eiliotrom aca, ⁊ do rugadar mo ḃean leo go seomra na séad mar a raiḃ cloċa buaḋ criosdal ⁊ carabúncail ⁊ péarlaí éagsaṁla mar an gcéadna ag coiméad a cuirp gan truailliuġaḋ. ⁊ ar sgaipeaḋ an aonaiġ réaṁ-ráiḋte, do rug an rí dá ċúirt me, ⁊ do ḃaṫas i ḃfoċair an ríoġ sin, sealaḋ aimsire nó gur eirġeas féin ⁊ an rí amaċ lá n-aon. ⁊ níor cian dúinn an tan do ċonnarcamar a lán do ċrannaiḃ seóil ar an ḃfairrge ⁊ aduḃart féin ris an ríġ go raċainn dá n-ionnsaiġe nó go ḃfionnainn créad iad féin. Aduḃairt an rí liom dul, ⁊ do rinneas aṁlaiḋ sin, ⁊ ar ndul do láṫair dom do labras do ġuṫ ṁór, ḟolas, ġlé ⁊ do ḟiafraiġeas créad an lear-loingeas sin do ḃí san gcuan. D'innseadar dam gurab é rí na hAnntuaṫa do ḃí ann ar lorgraċt Iollainn Iolċroṫaiġ mac ríoġ na h-Easpáine, do ḃríġ gur ṁarḃ sé gaiḃne ríoġ na h-Anntuaṫa, ⁊ go rug sé an claiḋeaṁ leis, ⁊ go rabadar féin san Egipt dá iarraiḋ ⁊ gur h-innseaḋ dóiḃ go ndeacaiḋ san India, ⁊ muna gcuirfeaḋ rí na h-India dá ionnsaiġe sinn go gcuirfidís an India tré smútán donn-ruaḋ dearg-lasraċ. Adubart-sa gur me féin Iollann Iolċroṫaċ mac ríoġ na h-Easpáine, ⁊ náċ leigfinn iad san i dtír ⁊ d'iarras cóṁrac aon-ḟir orra. Ṫáinig Allasdrom uaṫḃáraċ mac ríoġ na h-Anntuaṫa ċugam ⁊ do ċóṁracas féin ⁊ é féin ré ċéile ar feaḋ dá uair an ċluig, ⁊ do ráinig liomsa gur ṫuit Allasdrom uaṫḃáraċ. Is annsin do ṫángadar mór-ḟluaiġte Ríoġ na h-Anntuaṫa i dtír ⁊ ċruinniġ Rí na h-India a ḟluaiġte féin ⁊ do ḃí an cóṁrac ag coṫuġaḋ eadrainn ar feaḋ seaċt laeṫe na seaċtṁaine. ⁊ fa ḋiaiġ do cuireaḋ an ḃriseaḋ ar Ríġ na h-Anntuaṫa, ionnas gur ṫuiteadar mór-ḟluaiġte Ríoġ na h-Anntuaṫa linn ⁊ do ġlanamar as an Ríoġaċt iad, ⁊ i n-a ḋiaiġ sin do ċuaḋas féin leis an Ríġ dá ċaṫair féin, ⁊ do ḃíos i ḃfad in ḟoċair ann. Agas, fa ṫiaiġ, adubart féin leis an Ríġ go mbeinn ag imṫeaċt, ⁊ adubairt liom fanaṁain in ḟoċair féin ar feaḋ leaṫ-ḃliaḋna ⁊ go n-aiṫḃeóḋaḋ mo ḃean dom. D'fiafraiġeas de connas; ⁊ d'innis dam gur faraois do ḃí san ríoġaċt dár ḃa cóṁ-ainm Foraois na mḂeó, ⁊ go raiḃ fiaḋ ins an ḃforaois sin dar ba cóṁ-ainm Fiaḋ Foraoise na mḂeó ⁊ go ḃfaiġeaḋ sé an fiaḋ le láṁuġaḋ an seaċtṁaḋ bliaḋain; ⁊ giḋ bé ainmiḋe do ḟanntóċaḋ sé d'aiṫḃeóḋaċa go n-aiṫḃeóḋaḋ é le cuid d'ḟuil an ḟiaḋ, ⁊ d'innis dom naċ raiḃ aċ leaṫ-ḃliaḋain gan caiṫeaṁ don aimsir; ⁊ an uair do ḃeaḋ an aimsir sin caiṫte go n-aiṫḃeóḋaḋ mo ḃean. ⁊ d'ḟanas féin i bḟoċair an ríoġ; ⁊ dar do láiṁ-si, a ṁic Cúṁaill, níor ḟia liom-sa seaċt mbliaḋna dom aimsir ná an leaṫ-ḃliaḋain sin. Do ċuaiḋ an rí ⁊ mise go Foraois na mBeó ⁊ do rugamar dá ġaḋar beaga linn ⁊ do sgaoileamar fán bḟoraois iad, ⁊ dar do láiṁ-se, a ṁic Cúṁaill, ní ċuala féin roiṁe riaṁ ceól gaḋar ba ḃinne liom ioná é. Aduḃairt an rí liom fanaṁain ar linn an líṫe ⁊ gid bé ainmiḋe do ṫeangaḃaḋ ċugam a ċoingeáil go roċtain do féin ċugam. Nior ċian dom aṁlaiḋ sin an tan táinig an ḟiaḋ ċugam ⁊ dar do láiṁ-se, a ṁic Cúṁaill, níor ḃfearrde ḋo roċtain ċugam, óir do ċuireas mo ḃonn deas ar a sgórnaċ, go roċtain don ríġ ċugam. ⁊ an tan táinig an rí, tug sé corn áluinn óir dóṁ-sa dá ċoingeáil ⁊ do gearraḋ bráġaid an ḟiaḋ ⁊ do glacas-sa an ḟuil sa gcorn. Do ċuir an rí órta le bráġaid an ḟiaḋ ⁊ do-leig uaiḋ slán é.

Cioḋ tráċt do ċuaḋmar mar a raiḃ mo ḃean féin ⁊ do ċoingeamar cuid don ḟuil léi ⁊ d'eirig mo ḃean féin ċugam. Dar do láiṁ-se, a ṁic Cuṁaill, níor ḃfearr coróinn ⁊ iolṁaoine na cruinne ná sin. Aduḃart féin leis an ríġ go mbeinn ag imṫeaċt. Aduḃairt an rí liom fanaṁaint in ḟoċair féin, ⁊ go dtaḃarfaḋ leaṫ a ríoġaċta dom, an feaḋ do ḃéaḋ beó, ⁊ iomlán a ríoġaċta ó n-a ḃás amaċ. Do rugas féin buiḋeaċas leis, ⁊ d'innseas do go raiḃ ríoġaċt agam féin ⁊ gur ba ḟada na héagmais me ⁊ gur ṁitid dom dul dá tóraiġeaċt. Ar sin do ġaḃas mo ċead ag an ríġ ⁊ do ċuir iomarca beaṫa ⁊ sláinte liom. ⁊ ní deárnaḋ cómnuiḋe liom go roċtain dom don Easpáin, ⁊ is ann d'ḟágas féin an bean atá agam. ⁊ go deiṁin do ḃádar tríar dearḃ-ċóṁḋaltaiḋe dom, dom ċuardaċ ar feaḋ an doṁain, ⁊ is i n-Eirinn do h-imreaḋ bás, brón ⁊ beaḋ saoġal orṫa, ⁊ dár do láiṁ féin, a Ḟinn is ag déanaṁ díoġaltais, tánag féin anoir go h-Eirinn i ndiaiġ a mbáis." Agas ag críoċnuġaḋ an sgéil sin don ḟear ṁór, do ḃuail Orsgar béim sgéiṫe ⁊ d'iarraiḋ cómrac air. Do laḃair an fear mór ⁊ is é aduḃairt, "a Ḟinn ċealgaig, ṁailisig, do rinnis feall orm ⁊ is truaġ sin tar éis ar siuḃlas do ríoġaċtaiḃ ⁊ do oileánaiḃ, ⁊ gurab é mo ċrioċ ḋéanaċ tuitim i n-Eirinn iaṫ-ġlas, oileánaċ." "Ná bíoḋ san i n-iongnaḋ ort," do ráiḋ Fionn, "ó deir tú gurab i n-Eirinn do ṫuiteadar do ḋearḃ-ċóṁḋaltaiḋe, créad náċ tuitfá féin mar an gcéadna."

Annsin do ċeangail an fear mór a corp cóṁ-áluinn dá ċaṫ-éide caṫa ⁊ cruaḋ-ċóṁlainn; ⁊ is deas, taitneaṁaċ, táinig airm ⁊ éide ḋó .i. fear ba ṁó méide ⁊ maise, ⁊ tréine ⁊ treise don ċruinniḋ ċeaṫarḋa go cóṁiomlán. ⁊ d'imṫig amaċ ar an ḃfaiṫċe ḃfód-ġlas, ḃféar-uaiṫne, d'ionnsaiġe Orsgair. Is annsin do fearaḋ caṫ fuileaċ, fógarṫac eadorṫa. Is annsin fá teann na tréan-ḃuilliḋe ⁊ fá seirce an sár-ḃuala, ⁊ fá créaċtaċ na colna ⁊ fá mór guasaċt na ḃfear, óir do ḃádar sroṫa sianránaċa fola flann-ruaḋ ag silleaḋ re sleasaiḃ na sár-laoċ ionnas nar ḃfuras do ċaraid na do neaṁċaraid dul eadorṫa ⁊ ní raiḃ fios time, tláis ná tarcuisne ag ceaċtar díoḃ ar a ċéile. Is ar sin tángadar filiḋe, falsaṁain, ⁊ mná óga, áille na Ḟéinne ar an dtaoḃ ṫiar d'Orsgar. Agas do ġaḃadar a ġéaga geinealaiġ ⁊ craoḃa cóṁ-neasa a ṡean ⁊ a ṡinnsear dó. Is annsin d'árdaiġ mire meanmna, ⁊ dásaċt dian árd-aigeanta Osgair. D'árdaiġ a intinn, ⁊ do ċruaiḋ a ċroiṫe, ⁊ do luaṫaiġ a laṁa san iorġail sin, ionnas go dtug buille trom, treasgarṫa don ḟear ṁór i gcaol na colna ⁊ i raṁar an muinġíl, ionnas gur ṫuit a ċeann ar ṫaoḃ de ⁊ a ċolann ar an dtaoḃ eile ⁊ ionnas gur ṫuit Iollann Iolċroṫaċ mac ríoġ na h-Easpáine le h-aon láiṁ ḟeargaig, ḟíor-neartṁar, ġlac-láidir, ġníoṁ-eaċṫaig Osgair ṁic Óisin ar an láṫair sin.

(Ḟóirċeann).

Bruiġean Ċéire Corainn.

4.—BRUIĠEAN ĊÉISE CORAINN.

Sealg agus fiaḋaċ agus fiann-ċosgair do ċoṁṁóraḋ le Fionn mac Cuṁaill ṁic Tréan-ṁóir uí Ḃaoisgne fá ċríoċaiḃ caoṁ-áilne an Ċorainn agus fá tuaṫaiḃ lán-ṁaiseaċa Laiġne, agus fá ṡléiḃtiḃ duḃa dorċa Dá Ḋaṁ, agus fá imeall-ṫráiġ Eoċaille agus fá ċríoċaiḃ cnuas-torṫaċa Ḃreifne, agus fá ġleanntaiḃ diaṁaire, daingeana do-eolais Dalláin, agus fá ċoilltiḃ buan-torṫaċa Cairbreaċ, agus fá ṡléiḃtiḃ aṁra, imeall-ḟliuċa na gcúigeaċ, agus fá ṁáġaiḃ réiḋe, ró-ḟairsinge Conallaċ, agus fá ċoilltiḃ daingeana Ċonċuḃair agus fá ḋoiríḃ diaṁaire, daingeana an Ċorr-Ṡléiḃe.

Is annsin do ṡuiḋ Fionn mac Cuṁaill i n-a ḋuṁa seilge ar ṁullaċ Céise áirde an Ċorainn agus níor ḟan i bḟoċair Ḟinn aċt dá ċoin .i. Bran agus Sceolaing, agus Conán Maol mac Mórna. Agus fa binn le Fionn goṫa na ngaḋar agus glaoḋaċ greannṁar na ngasraiḋe; luaḋail lán-lúṫṁar na laoċra, torainn agus tormáin na dtréan-ḟear, feadġail agus fíor-ġáir na Féinne fá ġleanntaiḃ daingeana do-eolais, agus fá ṁáġaiḃ míne, mór-áilne, maoṫ-torṫaċa i n-a uir-ṫimċeall, gur ċlos fá na críoċaiḃ ba ċoiṁ-neasa ḋóiḃ na gárṫa sealga séis-dánaiḋe do leigeadar an Ḟiann asta, gur ċuireadar fiaḋa fíor-luaṫa as fásaiġiḃ, agus míolta mong-ruaḋa as maoiliḃ maol-ċnoc, agus sionnaiġ as seaċrán, bruic as broc-ċlasaiḃ, éin as eiteallaiġ, agus geilte as gleanntaiḃ, faol-ċoin fá árdaiḃ; agus do sgaoileaḋ gaċ cú ḟeargaċ ḟíor-neiṁneaċ dá h-éill fá'n tulaiġ an tan sin.

Agus is é ba tiġearna i mbruiġin Céise ceann-áirde an Ċorainn an tráṫ sin .i. Conarán mac Imḋile de Ṫuaṫa De Danann; agus do ċuala sé siansán seaċránaċ ar na conaiḃ an tan sin; agus do ḃí Conarán agus a ṫriar inġine foirḃṫe fíor-ġránda lán de ḋraoiḋeaċt agus de ḋiablaiḋeaċt; agus aduḃairt leo éirġe, agus cuireas iad do ḋíoġail an ḟiaḋaiġ sin ar an ríġ féinne.

Do ċuadar go doras na h-uaiṁe do ḃí ar an tulaiġ agus do ḟuiḋeadar ann agus do ċuireadar trí h-iarnaiḋe garḃa, glasa, geintliḋe ar trí cuailliḃ fo-ċama, foir-ḋrise agus gaḃaid ag a dtoċarais ar dtuaṫal agus iad i n-a suiḋe i ndoras na h-uaiṁe.

Níor ċian dóiḃ mar sin go dtáinig Fionn agus Conán ar úir na h-uaiṁe; agus do ċonnacadar na trí cailleaċa ró-ġránda i ndoras na h-uaiṁe agus trí fuilt ruainneaċa ró-ġarḃa go fada fíor-sgaoilte orra, agus sé súile silteaċa síor-ġéara leo, agus trí beoil duḃa, duaiḃseaċa, droċ-ḋaṫaċa, drannt-ġránda aca, agus fiacla fada, fiar-ċama, friṫir-niṁneaċa i gcarbad crain-tseileaċ gaċ cailliġe díoḃ, agus trí muiníl cnáṁ-altaċa ag congáil a gceann ar na ruaḋ-ċailleaċaiḃ fíor-ġránda sin, agus sé láṁa laomḋa, loma, leo, agus ba samalta le h-aḋarc bárr-ċaol, bun-ramar, buaḃaill gaċ ionga fada, ḟíor-ġéar, ḟíor-ġonta do ḃí orra, agus sé cosa foċmaċa, fiara, folt-ċlúṁaċa, laḋar-ḃréana, fliuċ-ṡalaċa fúṫa, agus trí coigeala cruaḋ-ġéara i n-a láṁaiḃ leo. Agus do ċuaiḋ a gcruṫ agus a gcaoṁ-ḋeilḃ de na curaiḋiḃ ar n-a ḃfaicsin dóiḃ .i. do ḋeargadar ar dtúis ar moḋ nár ba deirge corcra liaġ ar lasaḋ ná iad; ba báine ná bán-sgoṫa iad don dara feaċt, agus ba ḋuiḃe don treas feaċt iad ná gual ġabann ar n-a ḃáṫaḋ i n-uisge ḟuar oiġreaṫa ar ḃfaicsin na n-iarnaiḋe ngeintliḋe agus na gcailleaċa ḋóiḃ, óir ḃí draoiḋeaċt orra naċ fuilingeaḋ neaċ a ḃfaicsin gan dul i dtairiḃ agus i dtáiṁnéallaiḃ agus beirid na cailleaċa Fionn agus Conán leo i n-iarṫar na h-uaiṁe ceangailte, cruaḋ-ċuiḃriġṫe.

Níor ċian dóiḃ iar sin go dtáinig dís eile den Ḟéinn, agus tuitid i dtairiḃ mar an gcéadna ar ḃfaicsin na n-iarnaiḋe ḋóiḃ. Tángadar clanna Neaṁain mar an gcéadna i ndoras na h-uaiṁe agus níor ḟan neart naoiḋne i n-aon duine díoḃ ar ḃfaicsin na n-iarnaiḋe ḋóiḃ, agus do ċeangladar na cailleaċa iad go dian, doċt, do-sgaoilte, agus do ċuireadar iad mar a raiḃ Fionn agus Conán i bpollaiḃ cuas-doiṁne na síḋ-ḃruiġne sin.

Níor ċian dóiḃ iar sin go dtáinig Osgar agus mac Luiġḋeaċ do láṫair agus maiṫe agus mór-uaisle ċlanna Baoisgne mar aon leo; agus tángadar clanna Mórna do láṫair, agus ar ḃfaicsin na n-iarnaiḋe ḋóiḃ ní raiḃ neart mná seolta i n-aon díoḃ. Agus tángadar clanna Corcoráin do láṫair, agus an tan do ċonnacadar na h-iarnaiḋe do ċuaiḋ a ngail agus a ngaisge ar gcúl; agus do rinneaḋ mar an gcéadna le clannaiḃ Smóil agus le clannaiḃ Duḃ-Ḋíorma agus leis an ḃFéinn uile mar an gcéadna idir íseal agus uasal, idir óg agus sean, go rugadar na cailleaċa leo iad i n-a gcimiḃ craplaiġṫe, cruaḋ-ċuiḃriġṫe i bpollaiḃ diaṁaire, lán-doiṁne agus i ndroċ-ḃéalaiḃ do-eolais na síḋ-ḃruiġne.

Ciḋ tráċt, ó do ceangalaḋ ceiṫre caṫa na Gnáṫ-

Ḟéinne leis na laoċ-ċailleaċaiḃ, dob iomḋa glam con agus gol-ġáir gaḋair agus géar-ċaoineaḋ giollaiḋe do ḃí i ndoras na h-uaiṁe sin ag iarraiḋ a dtriaṫ agus a dtiġearna agus na laoċ láidre, lán-ċalma do ḃí i n-a ḃfoċair go nuige sin tar éis a n-aistir agus a n-imṫeaċta, cid gur iomḋa fiaḋ créaċtaċ, cnáṁ-ġearrṫa, agus muc allta ar n-a mbuan-ṁarḃaḋ, agus broc beo-loitte, agus míol mong-ruaḋ máiġe ar n-a ṁarḃaḋ ar ṫaoiḃ na tulċa, ar gceangal na druinge do ḃí ag a n-iomċar go nuige sin.

Agus is annsin tángadar na trí mná móra míleaḋta sin as an uaiṁ mar a raiḃ an Ḟiann craplaiġṫe, cruaḋ-ċuiḃriġṫe agus trí claiḋṁte clais-leaṫana, colg-ḋíreaċa, géar-ḟaoḃraċa i n-a láṁaiḃ leo, agus ní raiḃ fuiġeall buille ná béime ag aon ċlaiḋeaṁ díoḃ, agus d'ḟéaċadar uaṫa do gaċ leiṫ, dá ḟios an ḃféacfidis aon ḟear nó tairtealaċ sliġe d'Ḟiannaiḃ Éireann ag teaċt dá n-ionnsuiḋe go dtiuḃraidis bás agus buan-oiḋeaḋ dó; agus ó naċ fuaradar do b'áil leo dul isteaċ san mbruiġin do ċorgairt agus do ċnáṁ-ġearraḋ na Féinne gan ċáirde.

Níor ċian dóiḃ mar sin go ḃfeacadar an t-aon ógláċ mór, míleaṫa, mear-ċalma, mórḋálaċ, buaḋ-rosgaċ, béal-ḋearg, díoġainn, déiḋ-ġeal, deaġ-ċáirdeaċ, agus do b'é sin an leoġan lúṫṁar, lán-feargaċ, agus an naṫair niṁe neaṁ-eaglaċ, agus an t-aon-ċú iorġaile, agus an ḃeiṫir ḃeoḋa, ḃuan-tioḋlaicṫeaċ, agus an dragan dian, dásaċtaċ, do-fulangtaċ, agus an míleaḋ mórḋálaċ, agus an curaḋ comraig; óir dob é sin an leoġan leadartaċ, agus an brat-ḃioḋḃaḋ, agus an ceann cosanta, agus an confaḋ caṫa, agus an ċoinneal aḋanta, agus an ciorrḃaḋ mór-ṡluaġ, agus an láṁ tioḋlaicṫeaċ .i. Goll mac Mórna, ṁic Ċormaic, ṁic Ṁatġaṁna, ṁic Ṁórna, ṁic Ġaraiġ glún-ḋuiḃ, ṁic Aoḋa ḋuanaiġ, ṁic Aoḋa ċinn-ċláir, ṁic Ċonaill, ṁic Ṡaiḋḃe, ṁic Ċéit, ṁic Ṁaġaċ, ṁic Ċairbre ċinn-ḋeirg, ṁic Ríoġ Connaċt, agus claiḋeaṁ trom, tort-builleaċ ar a ṫaoiḃ clí, agus sleaġ sít-ḟada, sár-ṫrom, sár-niṁneaċ i n-a ḋeas-láiṁ ḋeaġ-ṫapaiḋ, agus sgiaṫ ḃall-ḃreac, ḃórd-uaiṫne, ḃán-ḃogóideaċ ar stuaiḋ-ṫeirg a ḋroma, agus líne de litriḃ áilne óir ar n-a sgríoḃ i n-imeall-ḃórd na sgéiṫe sin dá ḟaisnéis naċ raiḃ ar cúl sgéiṫe ná claiḋiṁ 'san doṁan laoċ ná gaisgiḋeaċ do b'ḟearr ná an laoċ sin. Ar n-a ḟeicsin do na droċ-ṁnáiḃ duḃa, duaiḃseaċa, droċ-ḋealḃaċa sin tángadar go prap príoṁ-urlaṁ i n-a ċoṁḋáil agus d'ḟearadar gleo gáiḃṫeaċ, gráineaṁail, agus coṁrac calma, urlaiḋe, agus imreasán aimiarṁarṫaċ, áiḋḃéil, aṁḟearcaċ le Goll, gan fios tláis ná tarcuisne ag ceaċtar díoḃ ar a ċéile san gcoṁrac sin.

Cid tráċt, do fearguiġeaḋ an curaḋ go ró-aiḋḃéil agus fearaṁail, feargaċ, borb-neartṁar, agus do ġaiḃ Goll glac-láidir de ḃuilliḃ buan-uaṁla biṫ-ċalma ḃáis ar na fiaḋ-ṁnáiḃ fíor-ġránda sin. Do ṫóg a ċlaiḋeaṁ clais-leaṫan, colg-ḋíreaċ, agus do ṫug béim ḃiṫ-neartṁar do na h-arraċtaiḃ do ḃí ar a aġaiḋ .i. Camóg cruaḋ-ċoṁlannaċ agus Cuilleán ceann-ruaḋ go ndearnaiḋ sé oirnige cearta coṁ-ṫroma ḋíoḃ den aon-ḃéim sin. Agus dob é sin an ḃéim is mó tugaḋ i n-Éirinn riaṁ aċt an ḃéim nó an buille ṫug Ḟeargus mac Rosa ruaiḋ mic Ruaiḋrí i gcaṫ Mór-Ṫána Bó Cuailgne dár ġearr sé teora maola Miḋe nó na trí taoisiġ tarrna a gcorp d'aon béim, agus buille Ċonaill ġroiḋe Ċearnaiġ do Ċéit mac Ṁaġaċ lé'r ġearr sé a ċraoiseaċ ós a ċionn agus é féin do sgoltaḋ go talaṁ.

Is ann sin d'iaiḋ an treas ċailleaċ a ḋá láiṁ i dtimċeall Ġoill do leiṫ a ḋroma .i. Iarnaḋ ingean Ċonaráin, an feaḋ do ḃí sé ag dí-ċeannaḋ na díse eile agus iompuiġeas Goll uirre dá h-aiṁḋeoin agus iaḋas a ḋá láiṁ leaḃra lán-ċalma i n-a timċeall agus ṫugadar troid teann-earnaċ agus cor coṁ-neartṁar dá ċéile re feaḋ na h-uaire sin, agus tug Goll cor calma, curata don ċailliġ gur ṫreasgair go lár agus go lán-talaṁ í, agus ceanglas Goll go daingean do-sgaoilte í, agus tarraingeas a ċloiḋeaṁ clais-leaṫan, colg-ḋíreaċ, géar-ḟaoḃraċ as a truaill taisgiṫe agus coiméadta do ċosgairt agus do ċnáṁ-ġearraḋ na cailliġe meirgiġe sin, gur sgread go truaiġ tuirreaċ ar Ġoll, agus go nduḃairt sí mar leanas: "A laoiċ nár leonaḋ agus a ṫréin-ḟir nár torċaraḋ i gcaṫ ná i gcruaḋ-ċoṁlann riaṁ, cuirim mo ċorp agus m'anam ar ċomairce do ġaile agus do ġairge agus do ḃéar Fionn agus Fianna Éireann duit go iomḟlán gan fuiliuġaḋ gan foir-ḋeargaḋ ar neaċ aca go bráṫ, agus luiġim fá na déiṫiḃ dá n-aḋraim go coiṁlionfaiḋ mé sin duit," ar sí.

Sgaoileas Goll an ríġ-ṁíleaḋ, don oill-ṗéist cailliġe agus téiḋ roiṁe gus an gcnoc agus fuaradar Fionn ceangailte agus ceiṫre caṫa na Gnáṫ-Ḟéinne mar aon leis. Agus aduḃairt Goll: "Sgaoil do Ḟeargus Ḟinnḃéil agus d'aois ealaḋan na Féinne ar dtúis agus sgaoil d'Ḟionn agus d'Oisín agus d'Osgar agus do naoi macaiḃ fiċead Ṁórna agus d' ḟiannaiḃ Éireann uile as soin amaċ." Do sgaoil an ċailleaċ díoḃ as an uaiṁ aṁlaiḋ sin agus d'éiriġeadar as an uaiṁ amaċ go fann aṁ-neartṁar agus do suiḋeadar ar ṫaoḃ na tulċa, agus d'féaċ Feargus Finnḃéil, file na bFiann, ar Ġoll agus do ġaiḃ ag a ṁolaḋ tar éis an ġníoṁa do rinne go nuige sin.

Dála Ḟinn agus na Féinne do ċuadar ar dorus ḃeoil na h-uaiṁe agus ċruinniġeadar i bfiaḋnaise Ḟinn, óir ba sgartannaċ, sgaoilteaċ, do ḃí Goll tar éis na trí cailleaċa duḃa, diablaiḋe, droċ-ḋaṫaċa sin. Níor ċian dóiḃ ar an órduġaḋ sin go bfeacadar ag teaċt tar ḋorus ḃeoil na h-uaiṁe bruinn-fairsinge ċúca .i. an dúil doi-ḋealḃṫa agus an t-arraċtaċ éigciallḋa .i. sean-ċailleaċ ċrap-ċuisleannaċ, droċ-ḋaṫaċ, ċuiriceaċ, ċrón, ciar-ingneaċ, ġorm-féiṫeaċ, agus go bfanfaḋ mion-uḃall nó mór-áirne ar gaċ ruibe do na malaiḋiḃ garḃa, glas-liaṫa do ḃí uirre agus súile silteaċa, síor-ḋearga, agus srón mór, ġorm, ġlas, leaṫan, ag sileaḋ n-a sroṫaiḃ re sleasaiḃ a sreang-ḃeoil ḋuiḃ, ḋuaiḃsiġ, ḋroċ-ḋealḃaiġ, agus garḃ-eagar gránda ar a fiaclaiḃ cogantaċa i n-a craois-ḃéal, agus teanga líoṁṫa, lán-ġéar, liosta, luaṫ-labarṫaċ i n-a deiṁeas-ḃéal, agus láṁa cruaḋ-ċuisleannaċa le n-a taoiḃ, agus ingne fiara, fíor-ġéara, ró-niṁneaċa uirre, agus dá ġéagán loma léi, agus dá ċois fuilt-ruainneaċa, ḃreac-luirgneaċa, laḋar-ḃréana, cam-ingneaċa fúiṫe, agus éide daingean do-ḃriste caṫa uimpe, agus claiḋeaṁ trom, tort-ḃuilleaċ le n-a cois-tsliasaid clí, agus sgiaṫ mór, millte ós árd a príoṁ-ḋroma, agus go mba ċosaṁail le siansán stéad nó staille gaċ sraoṫ do ċuireaḋ an oill-piast cailliġe sin as a sróin, ag teaċt do láṫair Ḟinn agus Fiannaiḃ Éireann. Agus do ċuir sí fá ġearaiḃ Fionn fá n-a ráiṫ de ċoṁrac aon-ḟir d'ḟaġḃáil dí i ḃFiannaiḃ Éireann.

Ciḋ tráċt, d'iarr Fionn ar Oisín an t-arraċtaċ cailliġe do ċosg díoḃ. Aduḃairt Oisín: "Is anḃfainneaċ atá mé tar éis a ḃfuaras d'olc na cailliġe úd roiṁe seo." Agus is í ḃí ann .i. Iarnaḋ inġean Ċonaráin ag teaċt do ḋíoġailt a seaṫraċ. Agus do ḋiúltuiġ Oisín agus Osgar, Conán mac Luiġeaċ, Diarmuid Ua Duiḃne, Caoilte mac Rónáin, Cearḃall agus maiṫe agus mór-uaisle na Féinne uile coṁrac na cailliġe do ḋéanaṁ; agus aduḃairt Fionn go raċaḋ sé féin do ċoṁrac léi. Aduḃairt Goll: "A Ḟinn," ar sé, "ní cuiḃe duit coṁrac cailliġe do ḋéanaṁ, agus is ann dearḃṫar an fíor-ċara an uair is mó an t-éigean." "Ní tú do ċuirear-sa fá ġearaiḃ, a Ġoill," ar an cailleaċ, "aċt Fionn agus Fianna Éireann óir do ċinn tusa orm ċeana." "Ní slán an Ḟiann gan mise," ar Goll.

Is annsin d'éiriġ Goll go ró-ṫapaiḋ i gcoinne agus i gcoṁḋáil na cailliġe, agus do rinneadar coṁrac fear, meanmnaċ, míleaḋta, mórḋálaċ agus iorġail aṫ-ġarḃ aṁ-ṁarḃṫaċ agus gleo dísgir, dásaċtaċ gan fios time, tláis, ná tarcuisne, ag ceaċtar díoḃ ar a ċéile. Ciḋ tráċt, cuirear Goll glac-láidir a láṁ i suaiṫneaṁ síḋe na sleiġe agus tug roġa an urċair gan ċloiḋe gan ċaime don ċaillig, gur ċuir trí n-a sgiaṫ trí n-a gualainn, agus trí n-a croiḋe é gur úrġ;ráine (?) na sleiġe don taoḃ ṫall an san ionaḋ i dtárla ó ṫúis é gur torċair an ċailleaċ ar an láṫair sin. Agus do ċuaiḋ Goll go bruiġean Céise an Ċorainn ar ṁarḃaḋ triúr inġean Ċonaráin agus do ċuir tré ḋóiġir donn-ruaḋ dearg-lasaḋ í; agus gaċ maiṫeas agus gaċ mór-ionṁas dá ḃfuair innte bronnas d'Ḟionn agus d'ḟiannaiḃ Éireann ar an láṫair sin é. Agus i gcomaoin gaċ caḃarṫa dá dtug Goll ar Ḟionn san éigean soin agus ins gaċ feiḋm i n-a raiḃ roiṁe ṫug a inġean féin .i. Coince ċneas-ġeal inġean Ḟinn mar ṁnaoi ar an láṫair sin, go rug mac oirḋeirc dó dárḃ ainm Fead mac Ġoill mic Ṁórna, agus do ṫuit le Fionn i gceann seaċt mbliaḋan déag ar an áit céadna tré éad le Goll.

[Gona í sin Bruiġean Ċéise Corainn go nuige sin.]

Diṫreaċ Ġlinn an Ṗeice annso.

5.—Diṫreaċ Ġlinn an Ṗeice annso.

Rí raṫṁar ró-uasal, cróḋa, céilliḋe, ceart-ḃreaṫaċ, fleaḋaċ, fóirneata, curanta, caoṁ, caiṫréimeaċ, uasal-intinneaċ do ġaiḃ flaiṫeas ⁊ forlaṁas i nÉirinn iaṫ-ġlas, oileánaiġ, darab comainm Murċaḋ mac Briain Bóirṁe gur éirig amaċ lá do na laeṫannaiḃ é féin ⁊ a ġiollaí fiannuiġeaċta ⁊ fean-ċoscra, ⁊ do sgaoileadar a ngaḋair ċleasaċa, ċeann-ruaḋ fan ros min maranánta ⁊ fan gcoill úir gcasarnaig; fá ġleanntaiḃ doiṁne, diaṁaire, is fá ċoillteaċa daingne, do-eolais. Dúisgeaṫar leó gearrḟiaḋ cos-luaṫ, ceann-éadruim ⁊ míolta mangaċa, maisliaṫa, ⁊ sionnaiġ ċrubaċa, crónanaċa, ⁊ bruic as bruaċ leasan. Do ṡuiḋ an t-Árd-rí féin ar an dtulaig ba h-aoirde ⁊ ba h-aoiḃne do fuair sé. Níor ċian dóiḃ an tan do ċonnairc fiaḋ goideaċ, garḃ-reaṫaċ ċuige, beannaḋ óir ⁊ beannaḋ airgid; gaḋar cluas-dearg donn i n-a ḋiaiġ, ag labairt go foġartaċ fírinneaċ; cian-raḋarcaċ, cuas-ṡúileaċ, cleiṫ-ṫéagair, mór-imeaċtaċ, ⁊ slabraḋ sniḋṁair sean-airgead air. ⁊ an tan do ċonnairc Murċaḋ é, gur lion dá ṡearc ⁊ dá ṡior-ġráḋ, aṁail mar do lionfaiḋe muir rabarta i gcorcaiġ nó i gcrampan. Do ġluais an fiaḋ ⁊ an gaḋar ⁊ níor cinneaḋ leó ón dtaoḃ ṫeas do Éirinn i n-a raiḃ Murċaḋ go dtángadar go caol na Sionna. Annsin do ḃuaileadar an uċt ar an snáṁ ⁊ ba com-ṫréan Murċaḋ fá uisge ⁊ os a ċeann gur ḃuail a uċt sa tsnáṁ i n-a ndiaiġ go rabadar idir dá uisge, nó go ndeaċadar amaċ ar an dtráiġ ġil, gainṁiḋe, carcuiġiriḃ (?) darab ainm Corca Ḃaoisgin indiu, gur ġluaiseadar rompa do Ṡliaḃ Callain ⁊ do Ċarcair na gCleireaċ, ⁊ níor stadaiġ leó go h-ioċtar Laiġean ċum an tráṫnóna. Annsin táinig ceó dorċa, draoiḋeaċta idir é ⁊ an gaḋar is an fiaḋ. "Olc atá so agam" ar sé. "Do ċailleas an ċuideaċta ga ḃfuilim n-a ndiaiġ la ċuiġte, ⁊ gan ċuideaċta ar biṫ anois." Níor ċian do ann an uair do ċualaiḋ sé guṫ tuaġ dá bualaḋ insan ġleann. Táinig sé gus an gcrann 'n-a raiḃ an guṫ ⁊ do ḃeannaiġ don té do ḃí ann ⁊ is eaḋ do ḃí ann, .i. Diṫreaċ Ġlinne an Ṗeice ⁊ aibíd trusailte ó ramar a ċolpa go ramar a ṡliasta ⁊ do ḟreagair an beannaċaḋ go h-iongantaċ, éagsaṁlaċ. "Créaḋ é fáṫ t'iongantais," do ráiḋ Murċaḋ. "Atá," ar sé, "go ḃfuilim ré cian d'aimsir ar an ngleann so ⁊ naċ fuaras neaċ do ḃeannóċaḋ dom gus anois." Annsin táinig anuas ⁊ do ċeangail a ḃeart teine ⁊ do ḃí luirg-ḟearsad iarainn in a laiṁ. Do ḃuail insan mbeart í. Agus do ċuir fead binn ċeólṁar as, ⁊ táinig sgaoi do gaḃraiḃ breaca, bána timċeall air ⁊ do ġluais rómpa ón gcrann ⁊ do ṫarraing ceó draoiḋeaċta idir Murċaḋ ⁊ é. "Draoiḋeaċt nó diabluiġeaċt atá gan aṁras dá imirt orm," do ráiḋ an Rí, "⁊ leanfad lorg na ngaḃar tríd an draoiḋeaċt." Do ġluais roiṁe ⁊ ní cian do ċuaiḋ, an tan do ċonnairc dún ríoġa ro-áluinn, ⁊ baile breáġ, britinneaċ, ⁊ dorus daingean, do-sgaoilte, an Diṫreaċ 'n-a ṡuiḋe i gcaṫaoir óir oirloisgiṫe ⁊ corn óir don tsórt sin láiṁ ris. Táinig Murċaḋ ⁊ do ċuir 'n-a ṡuiḋe é ⁊ do ḃí an fiaḋ ⁊ an gaḋar ar an ṫaoḃ eile don teine roiṁe. Tug an Rí súil orra ⁊ is annsin d'ḟiafraiġ an Diṫreaċ de, créaḋ é fáṫ a iongantais ar an ḃfiaḋ nó ar an ngaḃar. "Fáṫ m'iongantais," ar sé, "gur na ndiaiġ sin atáim feaḋ an lae ⁊ naċ ar ḟan siad liom i n-aon áit ; ⁊ anois a ṁíne do ċím ag an dteine iad." Annsin do ráiḋ an Díṫreaċ, "Measaim," ar sé, "gur do ḟolaiḃ uaisle na ríoġaċta tú ⁊ ba ṁaiṫ liom a ḟios do ḃeiṫ agam cía tú féin."

"Do ċlann Ḃriain Ḃoiriṁe me," ar an Rí. "An tú Murċaḋ nó an tú Donnċaḋ nó an tú Taḋg ?" "Is mé Murċaḋ," ar sé. "Mo ṁór-ḟáilte raṫṁar, róṁat," ar an Díṫreaċ. Níor ḃfada ḋó an uair do ṫáinig an géin ġlé-ṁaiseaċ, leaṫan-ṁulaiġ ṁná do ḃfearr dreaċ ⁊ dealḃ ⁊ déanaṁ don drong daona. An méid ḃeirear sé ós na raeltinniḃ, ⁊ sliaḃ Sioḋan ós na sléiḃtiḃ, agus an maranan mór ós na h-éisgiḃ ⁊ an sliogán slán-ṁór ós na maranaiḃ go mbeiriḋ sí ar ṁéid ⁊ ar áilleaċt é, ó ṁnáiḃ na críċe i n-a raiḃ sí, ⁊ caogad do ṁnáiḃ folt-ḃuiḋe fionna i n-a diaiġ. "An ḃfeadaraois," ar an Díṫreaċ, "connus fuarar féin an gaḃar nó an fiaḋ úd." "Ní ḟeadar, go deiṁin," ar Murċaḋ. "Lá ġa raḃas ar an ngleann úd i n-a ḃfeaca tusa mé, tárla gruagaċ do ḃí annso im ċoṁarsanaċt orainn ⁊ aṫaċ mór do ḃí ar an gceanntair so ag riṫ ar an ngruagaċ, ⁊ an fiaḋ ⁊ an gaḃar ag riṫ rómpa araon. Táinig an gruagaċ ar mo ċúlaiḃ ⁊ do ġaiḃ cara ⁊ comairce agam ⁊ aduḃairt naċ raiḃ do ṁaoin ná do stoc ar an ndoṁan aige aċt an fiaḋ ⁊ an gaḃar, ⁊ go dtaḃarfaiḋ dóṁ-sa iad, gan aċt é a ṡábáil ar an allṁuraċ. Is annsan do ḋruideamar i gcoinne ⁊ i gcóṁdáil aroile gur ċorcramair go teann, te, díoġruisceaċ, dána, do-aradnaċ, friṫir, fíor-nimneaċ, fíor-uaimneaċ, créaċtaċ, cróiliċ i foirċeadal an ċómraig san dúinn. Ní ḃfuaramar greim ar a ċéile i sna harmaiḃ

⁊ do rugamar ar ċorpaiḃ ar a ċéile ⁊ do ṡíneamar na dóideanna ríġne, ró-raṁara tar ṡleasaiḃ ⁊ tar for-ḋromanaiḃ a ċéile, ⁊ i fóirmiodal an Dóṁnaig sin dúinn do ṫógas ar árd mo ġualann é ⁊ do ḃuailes fa lár ⁊ fa lán-talaṁ an fear mór. Is annsin do noċtas arm go lúṫ-ġáireaċ ⁊ do ḃaineas a ċeann de; is fós, a Ṁurċaḋ do ba deacair do aon neaċ a ḟéaċaint liom-sa féin, ⁊ is fada silleaḋ súl ar ṁnaoi duine eile agat, is ní gan ceannaċ fuaras-sa féin bean. Do ċailleamar an fiaḋ ⁊ an gaḋar annsin ⁊ do ċuadar gus an oileán ba neasa dúinn, mar a ḃfuaramar iad ar bruaċ tobraid ins an oileán sin. Do ṡuiḋeamar láiṁ riú; ⁊ níor ċian dúinn an uair ṫáinig ċugainn as an dtobar an gaisgiḋeaċ ba ṁó do ḋaoiniḃ ⁊ dob aoirde do laoċaiḃ ⁊ dob áille d'ḟearaiḃ an doṁain ṁóir, gaḃṫa i meaḋon airm ⁊ éide, fá ċotún, soiṫeaṁlaċ sróill ar uaċtar a ċnis ċaoṁ, ré sgabal ciuṁais-ḃuiḋe, ceaṫar-uilleanaċ, ar uaċtar an ċotúin sin, ré lúireaċ riġin, loclannaig, moġleantaig, uilleanaig, ré cinn-ḃeirt ċloċarġa, lán do ċloċaiḃ criostail ⁊ caramogaill ar uaċtar a ċinn air, ré sgéiṫ ḋuinn daṫ-áluinn ar a ṫaoḃ dá ḋiaġuin, ⁊ ré claiḋeaṁ trom, toirt-builleaċ, fada, díreaċ, do-ċamṫa, cóṁḟada, cóṁḋeas, cóṁḋaingean, fíor-ġéar, foilleaċtail, go n-iomad láiṁ rí leadraḋ nó claiḋeaṁ fraoċṫa Feargusa nó an colg do cumaḋ re Bulcan ar bruaċ linne in^{c}. c. lionain (?), ré ceiṫre coilleaċa, cuillgeanta, ceann-ruaḋ i mbárr a ḋóide gile ar ti an ġruagaiġ do ḋiṫċeannaḋ. Annsin d'eirġeas-sa as caṫ an ġruagaiġ gur ḋruideamar i gcoinne agas i gcóṁḋáil aroile, mar dá ḃéiṫir niṁneaċa, neaṁ-ċlaona, nó mar dá ġríḃ ġníṁeaċtaig, ġonta, ḋioċuireaċ nó mar dá leóṁain lán-ċróḋa. Is annsin do rinneamar cóṁrac cuṫaċ, cróġliḋeaċ, cneas-ġearrṫa, ⁊ foirċeadal an ċóṁraiġ sin dúinn go dtuitfeaḋ liom nó gur iarr an ġruagaċ orm gan a ḋearḃráṫair do ṁarḃaḋ. “Ort do ċol ⁊ do ċontraċt,” ar mise “créad fá ar ċuiris me ag cóṁrac ris ?”

“D’innis dom gur ag déanaṁ fearannais ⁊ canncais air do ḃí sé ins an oileán ⁊ ríoġaċt na h-Isbeirte aige féin. Aḋuḃairt an gairsgiḋeaċ gurab oiġreaċt aṫarḋa dó féin an t-oileán i n-a fuair ríoġaċt le n-a ċlaiḋeaṁ náċ ċaillfeaḋ a ḋíreaċt, ⁊ go ndéanfaḋ sé mo ṁolaḋ féin ann. Do ṁol mise an t-oileán don ġruagaċ mar ná raiḃ ainċeart ar a ḋéanaṁ ⁊ aduḃairt ris sin dul do ċosnaṁ a ríoġaċta fein. Annsin aduḃart:—“atá geara orm náċ fuilingid fíor-laoiġ mo aṫar ⁊ máṫar is meara ná me féin do ṁarḃaḋ i gcaṫ ⁊ i gcruaḋ-ċomrac muna ndeaċainn dá ḟéaċaint ar ḃfurara a ríoġaċt féin do ċosnaṁ.” Ar sin do ḃuail a ċeann fán dtobraid. Do lean mise é nó go ndeaċamar go dún ⁊ go cúirt an ríoġ sin. Is annsin do ḟáiltiġ an rí rómam. Agus ar gcaiṫeaṁ fleaḋ ⁊ mór-féasta dúinn sa ríġṫeaċ sin go n-iomad do laoċaiḃ lán-ċróḋa mar aon rinn, ṫáinig ċugainn an gairsgiḋeaċ dob áille ⁊ ba ċalma dar ḟéaċ súil riaṁ ⁊ mórán do ċórdaiḃ cruaḋ, cnaibe aige. Do rinne sé ar gaċ nduine do na fearaiḃ ⁊ ar an ríġ féin maille riú, ⁊ do ċeangail a gcinn ⁊ a gcosa dá ċéile ⁊ tógas leis inġean an ríoġ ⁊ is é aduḃairt go raiḃ a ṡlán fán saoġal n-a ṫaoḃ sin ó ná raiḃ Díṫreaċ Ġlinne an Ṗeice i ḃfogus dó. “A ġairsgiḋiġ ġníṁeaċtaiġ,” ar an rí, “an gcluin tú teaċt t’iorgaile dá maiḋm.” “A ċompánaiġ ionṁain,” ar sé, “tarrṫaiġ m’inġean ⁊ bíoḋ agat coiḋċe. Is fearr liom-sa a beiṫ agat ná ag an allṁaraċ úd." Do leanas an fear mór agus annsin do rinneamar an cómrac ba ċruaḋallaiḋe ⁊ ba ġlé-ġontaċ dá ndearnadar gaisgiḋig riaṁ go rabamar ag leónaḋ, ag leadraḋ, ⁊ ag cnáṁ-ġearraḋ aroile ar feaḋ dá lá ⁊ dá oiḋċe gurb é ċríoċ ⁊ fóirċeann an ċómlainn sin gur ṫuit an fear mór sin liom-sa .i. an Maċaoṁ mór mac ríoġ na Sorac, gur ḃaineas a ċeann de ⁊ do rugas ingean gus an ríġ ⁊ gur sgaoileas de ⁊ dá ṁuinntir. Do ba ḋeaċair d'aon neaċ a ḟéaċaint riom-sa féin, a Ṁurċaḋ," ar an Díṫreaċ, "is fada silleaḋ súl ar ṁnaoi ḋuine eile agat, 's ní gan ċeannaċ fuaras-sa féin bean. Is annsin," ar sé, "do pósaḋ mé ⁊ an ingean sin do ċíḋ anois. Do ġaḃas mo ċead ag an ríġ ⁊ tugas liom gus an oileán céadna í. Do ḟáiltig an ġruagaċ go ró-ṁór róṁam, ⁊ is é adubairt naċ ar cóir daṁsa an t-oileán sin d'ḟágáil go ndéanfainn sosaḋ ⁊ cómnuiḋe ann. Trí lá ann d'ḟanas ⁊ do ċailleas mo ḃean gaċ lá díoḃ ⁊ do fuaras í ag trí grúagaiġ do ḃí i n-oileán fairrge i ḃfad uainn. Giḋeaḋ do leanas-sa ins an réim ḋiriġ iad ⁊ ṁarḃas iad; an dara lá ag ríġ na Sorċa; ⁊ an treas lá ag trí h-uiristiniḃ deaṁnaiḋe, nó gur leanas-sa iad gaċ lá díoḃ ⁊ gur ḋíċ-ċeannas ar nós na ngruagaċ gaċ aon díoḃ go dtugas liom fa ḋiaiġ gus an áit so í. Agus, a Ṁurċaḋ, is fada silleaḋ súl ar ṁnaoi ḋuine eile agat," ar sé, "is ní gan ceannaċ fuaras-sa féin bean." Iar gcríoċnuġaḋ an sgéil don Díṫreaċ do iḃ deoċ ar an Árd-ríġ ⁊ adubairt go raiḃ i n-aimsir suipéir. Tar éis an t-suipéir sin do ċaiteaṁ dóiḃ do ċuaiḋ an rí do ċodla ⁊ is é áit i n-ar éirig an lá ar na ṁáireaċ air .i. ins an taoḃ ṫeas do Eirinn mar ar ġluais i ndiaiġ an ḟiaḋ ⁊ an ġaḋair, ⁊ an fiaḋ ⁊ an gaḋar mar aon ris, mar do ċuir an Diṫreaċ in ré geintleaċt é ⁊ iad sin maille ris, d'eagla go dtiuċfaḋ Murċaḋ dá n-ionnsaiġe an dara h-uair. Gíṫeaḋ níorḃ é eagla an ġaḋair ná an ḟiaḋ do ḃí air, aċt ar eagla go gcucólfaiḋe é féin ris an ríġ. Ní ḃfuil amras go ndearnaiġ Murċaḋ mórán don ġaḋar ⁊ don ḟiaḋ ⁊ náċ deaċaiḋ ag féaċaint an Diṫriġ an dara h-uair. Dála an Diṫriġ níor ṁiste leis sin. Gíḋeaḋ níor ṁait le n-a ṁnaoi ná táinig Murċaḋ arís.

Finit.

Ceisneaṁ Inġine Ġuil.

6.—ceisneaṁ ingine guil.

Áirdrí uasal, onórach, céillide, ceirt-ḃreaṫaċ, líonṁar, láidir, lán-ċalma, feasaċ, fíréanta, fír-ġlic, foġlumṫa, fír-ḋliġṫeaċ, ceannsa, curanta, croiḋe-aṁail, caṫ-líonṁar, saiḋḃir, so-ċinéalaċ, saoir-ḃéasaċ, meanmnaċ, mascalaċ, mór-aigeantaċ, raṫṁar, réim-ḋíreaċ, cosantaċ, caṫ-ḃuaḋaċ, clann-líonmar, gasta, gráḋṁar, geanaṁail, mín, maorḋa, maiseaṁail, aoiḃinn, áluinn, áḋṁaraċ, ionnsuidteaċ, ḃríoġṁar, boirb-neartṁar, buan-láidir, gan uaill, gan díomas, gan iomarca éagcóra ná aindliġe ar lag ná ar láidir, do ġaiḃ ceannas ⁊ árd-tiġearnas ar a ḋá ċóige mín-leaṫana, mór-ḋálaċa Muṁan, darḃ' ċóṁainm Feidlime mac Criomṫainn.

Agus is aṁla do ḃí an Feidlime sin go mbuaiḋ oineaċ, eaḋnaṁna, ⁊ árd-léiġeann; go mbuaiḋ croṫa, céille ⁊ cóṁairle; go mbuaiḋ caṫa, cogaiḋ ⁊ cóṁṁaoiḋte. Do ḃí fírinne i n-a ġeallaṁain ⁊ coṁall i n-a ḃréiṫre. Do ḃí gaċ aon duine i n-a dtiġearnas ceart ⁊ i n-a ndúṫċas féin le linn an áirdríoġ sin, ⁊ ní raiḃ cosaṁlaċt ris i n-Éirinn an uair sin aċt Cuimín Foda mac Fiaċna ⁊ Colam Cille mac fíor-áluinn Feidlime; óir ḃíodar seaċt ngráḋa filiḋeaċta leis; ⁊ ba easbog ⁊ mac léiġinn é; ba file ⁊ ba fáiḋ é; ⁊ ba saoi le seanċas é; ⁊ is é ba rí ar ḋá ċóige mór-ḋálaċa Muṁan an tan san. Do fuagraḋ ó Ḟeidlime d'ḟearaiḃ Muṁan sluaġ ⁊ soċraiḋ do ṫiomsuġaḋ ċum dul leis ar mór-ċuairt Leaṫa Moġa; ⁊ tángadar ċuige mór-uaisle Muṁan Connaċt ⁊ Laiġean go h-aoin-ineaḋ; ⁊ iar a dtionól ⁊ ar dtiomsuġaḋ go h-aon-láṫair dóiḃ do gairmeaḋ ċuige a ṁaoir, a reaċtairiḋe ⁊ a ḟeaḋmannaċ do ṫaḃac a ḃíḋ ⁊ a ċíosa ċuige go Caiseal, an feaḋ do ḃeaḋ sé féin ag gabáil giall.

Cioḋ tráċt iar ngabáil giall Éireann uile d'Ḟeiḋlime, filleas féin go Caiseal ⁊ fiafruiġeas dá ṁaoraiḃ ar ṫógḃadar cíos na Muṁan mar do ṫeangḃaiḋ dóiḃ do ḋéanaṁ in sna cóigiḃ eile. "Do ṫógḃamar," ar siad, "aċt cíos Eoġanaċt Loċa Léin aṁáin, óir is é freagra tugsad orrainn, nár ċlú ⁊ nár ṁaise leó a gcuid bíḋ do ċur go Caiseal, aċt teaċt dá ċaiteaṁ i n-a dtiġṫiḃ féin. Agus iar n-a ċlos sin d'Ḟeiḋlime do ġluais roiṁe, ⁊ maiṫe ḃfear Muṁan idir laoċ ⁊ cléireaċ, go rángadar Eoġanaċt Loċa Léin; ⁊ is é aimsear ⁊ taca do ḃliaḋain sin in san ḃfaoilliḋ earraiġ; ⁊ fearaḋ sneaċta mór ar na sléiḃtiḃ, ⁊ do ḃí do ṁéid an tsneaċta sin gur cuireaḋ a n-eiċ ⁊ a ndaoine.

Is annsin ráiniġ Turrasán .i. giolla Ḟeiḋlime ċum an láiṫreaċ ċúca ⁊ is é adubairt: "A rí ⁊ a ṫiġearna, dá ndéantá mo ċóṁairle féin is é ba indéanta ḋuit a ḃfuil do ṡruiṫiḃ ⁊ do ríoġḋaṁnaiḃ gan forar gan fearanntas gan triuċa gan tiġearnas gan fonn gan fearann aca féin, a gcoinneaḋ ⁊ a leaṫnuġaḋ ar na fearainn-se is cóiṁneasa ḋuit id' ṫimċeall, ⁊ tú féin ⁊ an líon atá do ṁaiṫiḃ Muṁan ⁊ d'eaglais id' ḟoċair do ḋul go tiġ flaṫa nó biaḋtaiġ éigin dá ḃfuil id' ċóṁfogus, an feaḋ do ṁairfeaḋ an droċ-ṡíon ⁊ an droċ-aimsear so ann, ⁊ gaċ n-aon díḃ d'ḟuireaċ i n-ḃúr dtiġṫiḃ leapta ⁊ láiṫreaċ féin go h-imṫeaċt do'n tsneaċta so, ⁊ teaċt go haon-láṫair annsin ċuġat-sa." "A Ṫurrasáin," ar Feiḋlime, "do-ġéantaiḋe an cóṁairle sin linn-ne, muna mbéaḋ iomad ár sluaġ ⁊ ár n-uaisle, ár ngiollannraḋ ⁊ ár n-aois dána, ⁊ naċ fuil fós i gcómḟogus dúinn teaċ i n-a ḃfuilingeoċṫaiḋe ná riarfaiḋe an líon atá im' ḟoċair-se ná raċaḋ aċt mar a raċainn féin.”

“Ná milleaḋ mo ċómairle-se aon niḋ umat,” ar Turrasán, “giḋeaḋ do-ġeoḃainn-se ionad duit-se ⁊ dod' ṡluaġ anoċt i n-a ḃfuileónṫaoi siḃ, ⁊ ionad i n-a ndliġeann tusa d'iomċar ⁊ aoiḋeaċt ⁊ friotálaṁ d'ḟáġail ann, ⁊ is é sin teaċ Ġuil ġlain-ḃriaṫraċ i nDún Lóiċ .i. t'ollaṁ ⁊ t'ḟear dána, do ṡeanċaiḋe, do ċara ⁊ do ċompánaċ féin.” “A Ṫurrasáin,” ar Ḟeiḋlime, “dá ḃfionntá-sa nó dá mbeaḋ a ḟios agat a ḃfuil do ṁuinnteardas ⁊ do ċompántaċt ⁊ do ċeangal bunaiḋ againn-ne le ċéile do ḃrostóḋ-sa sinn-ne fá ḋul dá ṫiġ sin, óir is i n-éinḟeaċt do ḃaḋmar i ḃfarraḋ ⁊ i ḃfoċair a ċéile i n-Árd Maċa ag déanaṁ ár léiġinn ⁊ ár ḃfoġlamṫa .i. eisean ag déanaṁ filiḋeaċta ⁊ mise ag foġluim léiġinn; ⁊ mar an gcéadna is ar aon ḃiaḋ, ar aon ḃord ⁊ ar aon leabaḋ do baḋmar ann. Agus lá n-aon do ṫárla ḋúinn beagán ġlóir-ḃriaṫraiḃ glice, glan-ḟoillseaċa ⁊ do ċómráiḋtiḃ caoine carṫannaċa cáirdeaṁla do ráḋ le ċéile, ⁊ adubairt eisean liom-sa: ‘A Ḟeiḋlime,’ ar sé, ‘dá ngeabṫá-sa ríoġaċt ⁊ ceannas Muṁan mar do tairngireaḋ duit, ⁊ mar is dual ⁊ is dúṫċas duit, cá maiṫeas nó cá tairḃe do-ġeoḃainn-se uait ar son mé ḃeiṫ im' ċómḋalta aoin-tiġe aoin-ḃiḋ aoin-leapṫan agat seaċ an tí do ṫiocfaḋ an lá sin féin ċuġat?’ Do ġeallas dó dá ngeoḃainn ríoġaċt Muṁan nó Éireann, go dtaḃarfainn an árd-ollaṁnaċt dó, ⁊ do ċóiṁlíonas san do réir mo ġeallaiṁ. Do naisc ⁊ do ċeangail seisean orm-sa dá dtéiġinn le h-aon turas go h-Eoġanaċt Loċa Léin gan gaḃáil tairis go nteaċainn dá ḟéaċain dá ḋún ⁊ dá ḋeaġ-árus féin; ⁊ gá fearr dam uair do ráċainn ann ná anoċt i gcóiṁlíonaḋ mo ġeasa dó."

Iar gcineaḋ ar an gcóṁairle sin dó .i. dul go Teaċ Ġuil, do rinneaḋ an coinṁeaḋ ⁊ an leaṫnuġaḋ aṁail adubairt Turrasán, ⁊ do ġluaiseadar rómpa iar sin ar amus ⁊ ar ionnsuiḋe ḋúna ⁊ ḋeaġ-áruis Ġuil go Dún Lóiċ, ⁊ do ġluaiseadar díorsgar-ṡluaġ ⁊ fir ṁeara ṁear-ḋána ar cóiṁ-riṫ ċum an ḃaile. "Créad iad an ṁór-ḃuiḋean úd rómainn ċum an ḃaile?" ar Feiḋlime, ar n-a ḃfeicsin dó. "Atáid," ar Turrasán, "giollaiḋe dod' ṁuinntear-sa atá ag gabáil stáblaiḋe ⁊ teaċa leapṫa ḋúinn-ne." "A Ṫurrasáin," ar Feiḋlime, "éirig 'na ndiaiġ siúd ⁊ fosc a dtosaċ ⁊ naċ leig neaċ díoḃ rómainn ċum an ḃaile, óir is fear feargaċ doilġeain-teangṫaċ fear an ḃaile úd, ⁊ ba ṁór ⁊ ba iomarcaċ d'aon ḃaile i n-Éirinn a ḃfuil i n-a riṫ annsúd do riar, ⁊ ní raċam don ḃaile úd anoċt; aċt raċam ar an dtulaċ taiṫneaṁaiġ taoḃ-uaiṫne úd ós cionn na faiṫċe, ⁊ dá mbeaḋ sé ar gcumas dó ár ḃfrioṫálaṁ déantar é; ⁊ muna mbeiṫ sé ar gcumas dó ár ḃfrioṫálaṁ béarfar seisc ⁊ caonaċ ⁊ úr-luaċair ċugainn do ḃruaċaiḃ na leaṁna lán-aoiḃinn, ⁊ déantar bótar ⁊ béal sgáṫa dúinn, ⁊ déantar teinte ⁊ teann-taiġe linn aṁla sin."

Téid Turrasán i ndiaiġ cáiċ ⁊ do ċongaḃ re Feiḋlime iad, ⁊ tángadar ar an dtulaċ ⁊ do sguireadar a n-eaċraiḋ ⁊ a gcarbaid, ⁊ do ṡeinneadar a stoic ⁊ a gcaismearta cata ⁊ a n-aḋarca, aṁail ba ġnáṫ leó i ngaċ inead i ndéanfaidís caṫuġaḋ cóṁnuiḋe nó foslongport. "Is fusa dúinn," ar Feiḋlime, "trosgaḋ aon oiḋċe aṁáin do ḋéanaṁ ná ár nglámaḋ Feiḋlime fá ḃiaḋ .i. ḋul ḋá iarraḋ nó go mbéaḋ a ḟios againn an ḃfuil sé ann.”

Cioḋ tráċt, do h-innseaḋ do Ġuil Áṫa Loiċ Feiḋlime mac Criomṫainn .i. Áird-rí Leaṫa Moġa do ḃeiṫ ar faiṫċe a ḋúna go n-a ḋeaġ-ṁuinntear. Éirġeas Guil go h-obann ⁊ tug trí luaṫ-ċuarta dá rosgaiḃ géara glan-radarcaċa i dtimċeall an tiġe ⁊ an teaġlaċ uile, ⁊ ní feacaiḋ neaċ ar ar ċoitig ná ar ċómnuiġ a ṡúile ná a ḟéaċain aċt an inġean dob' óige aige .i. Saḋḃ, ⁊ gaḃas Guil ag síor-aṁarc ar an inġean. “Cá síor-aṁarc atáir do ḋéanaṁ orm seaċ gaċ aon dá ḃfuil istiġ, óir,” ar sí, “dob' óige mé an ċéad oiḋċe ḃíos i n-aoin-tiġ leat .i. an oiḋċe do rugaḋ mé, ná anois. Ní ḃfuil aon ḃall dom' ċorp naċ feacair ⁊ naċ fuil aiṫne agat orṫa roiṁ aniuġ, ⁊ cá nuaḋ-ċruiṫ do ṡílear tú ḃeiṫ orm aniuġ seaċ gaċ aon uair eile, mar go ḃfuile ag síor-aṁarc orm?” “A inġean,” ar Guil, “is dual daṁ-sa tusa d'ḟéaċain mar is ball dam' ḃallaiḃ tú má's fíor do ṁáṫair; óir adeir do ṁáṫair gurab inġean dam ṫú, ⁊ fós dá níḋ ar a ḃféaċain go minic, ar a ró-ġráḋ nó ar a ró-ṁiorsgais, ⁊ atá do ró-ġráḋ-sa agam-sa ⁊ ní ḃfuil do ró-ṁiorsgais, ⁊ atá dúṫraċt agam ċum do ṁaiṫeasa ⁊ ní ḃfuil mo ḋúṫraċt ċum t'uilc.” “Is fíor sin,” ar an inġean, “⁊ ní mó do ġráḋ dam aniuġ ná gaċ lá eile, ⁊ ní h-é sin an fáṫ fá ḃfuil tú ag sír-ḟéaċain orm.” “Ní h-é go deiṁin,” do ráiḋ Guil; “⁊ a inġean,” ar sé, “is é fáṫ mo ṡír-ḟéaċain ort, mar do ċuadar m'aos dána ⁊ mo luċt agallṁa Áirdrí uaim ar amus ⁊ d'ionnsuiḋe triaṫa ⁊ tiġearnas, taoiseaċ ⁊ tánaistiḋe, a gcarad, ⁊ a gcompánaċ, ⁊ daoine do ḃéaraḋ níḋ ḋóiḃ mar luaċ a n-éigse ⁊ a n-ealaḋna; ⁊ ní ḃfuil neaċ díoḃ agam anois leis an gcruaḋáil ⁊ leis an éigean so do rug orm. Agus ó nać fuil, a ingean," ar sé, "créad beir ort-sa gan dul i gcoinne na sluaġ ag cur fáilte roiṁ Rí Muṁan ⁊ roiṁ a ṁaiṫe, ⁊ saoġaltaċt briaṫra do ċaiṫeaṁ ris ⁊ re na sluaġaiḃ dá ḟéaċain an seaċnoċaidís sinn anoċt, ó nać fuil acfuinn a ḃfrioṫáilte uile againn, nó mura seaċnoċaidís sinn anoċt a gcongḃáil an feaḋ ḃeaḋ an teaċ dá ġlanaḋ dá ċóruġaḋ ⁊ dá úrluaċra, óir ní ṫáinig forḟógra roiṁe ċuġainn; ⁊ can-sa fíor-ċaoin fáilte roiṁe, óir dliġeann sé fáilte d'ḟáġail san mbaile seo, óir is minic fuaramar-na ór ⁊ ionnṁas uaiḋ sin." "Is briaṫar daṁ-sa," ar an ingean, "dá mbaḋ neaċ eile adéaraḋ sin liom-sa go ngriosfainn a ġruaḋ ⁊ go ndeargfainn a leaca ionnas nać fágfainn sáiṫ dearnaite d'ḟuil ná d'ḟeoil air idir leaṫar na leacan ⁊ an cnáṁ aige gan iṫe ⁊ dian-ċreimeaḋ, óir ní h-é sin oileaṁain tugais-se orm-sa; óir is aṁlaiḋ d'oilis-se ṁise idir an lic is an losaḋ, idir an losaḋ is an t-úrlár ⁊ idir an t-úrlár is an doras; óir cioḋ gairid ṫéiḋ an mac beag ar aḋḃar baoise ⁊ buain-leanḃuiġeaċta ní ḋeacas-sa an ḟaiḋ sin riaṁ, ⁊ ní ḟeaca dís do ḋeaġ-ḋaoine riaṁ ná go ḃfaġainn bás do ṫrom-náire ⁊ mántaċt. Giḋeaḋ, atáid trí neiṫe ná dliġṫear do ḋalta do ḋéanaṁ i ndiaiġ a oide .i. gan a ḋiúltaḋ fá ṡéadaiḃ, gan a ċráḋ fá n-a ṁnaoi, ⁊ gan a ṡéanaḋ fá'n ḟoġluim; ⁊ an feaḋ mairfeas tusa ní ċráiḋfiḋ mise fá d' ṁnaoi ṫú, óir ní fearr liom a beiṫ ag fear eile ná agat-sa; ⁊ dá mbeidís seóide nó maoine agam is duit-se ḃéarainn iad, ⁊ fós ní ḃfuilim do ṡéanaḋ cioḋ beag m' ḟoġluim gurab uait-se atá sí agam." "Maiseaḋ, a ingean," ar Guil, "éiriġ amaċ d'ḟios na sluaġ ⁊ fear fíor-ċaoin fáilte roiṁ Ḟeiḋlime

⁊ rómpa-sa." "Raċad-sa annsin," ar an inġean, "do ċionn do ḃeannaċta d'ḟáġail cioḋ raċad d'éag do náire, ⁊ aduḃairt an laoi eatarṫa :—

G. "Fionntar leat, a Ġuil ċróḋa,
Gus na géagaiḃ glé-ṁóra,
Cia do ġní an meargaḋ so amuiġ
Ar ṁór-ḟaiṫċe mo ḋeaġ-ḋúnaḋ."

S. "Ná h-abair sin, a aṫair ḋil,
Is gur tú is náiriġe fá niṁ,
Dá ndearnaiḋ fúm gáire,
Raċad d'éag do ṫrom-náire."

G. "Gaiḃ mo léine ṡuaiṫniḋ ṡróil,
Gaiḃ do ċóirtear eangaċ óir,
Gaiḃ umat t' ḟleasc is iomċair,
Éiriġe amaċ ⁊ fionntar."

Éirġeas an inġean ḃeag 'na seasaṁ ⁊ gaḃas a brat corcraċ uimpi ós a bán-ḃruinniḃ, ⁊ dealg óir san mbrat sin, ⁊ fleasg áluinn ilḋealḃaċ iolḃuaḋaċ fionndruinne go slim so-ḟaicseana uim a ceann mar ċóṁarṫa bain-ḟile, ⁊ téid sí amaċ ar an ḃfaiṫċe ⁊ tug a h-aġaiḋ ar na sluaiġte go h-eagnaiḋe úir-ṁisniġ, ⁊ tug luaṫ-ċuaird dá rosgaiḃ rinn-ġéara fá na ceiṫre h-áirdiḃ go díreaċ i n-a timċeall, mar atá soir, siar, ba ḋeas is ba ṫuaiḋ.

Is annsin do ċonairc an inġean ḃeag na sluaġa aḋbail-ṁóra, ⁊ is iad tárla uirṫe ar dtúis triúr fileaḋa do ṁuinntear an ríoġ ⁊ iad ar ḃfilleaḋ a nglún ⁊ a ndruim re claiḋe ⁊ iad ag cluanaiġeaċt. "Is i n-éinḟeaċt do doireaḋ na h-éigse," ar sí. "Cionnas atá fios sin agat-sa?" ar siad. "Mar is i n-éinḟeaċt do ḃéarṫaoí laoiġ," ar sí. "Fan-sa 'na ndiaiġ go gcuirfiḋ tú nairg orṫa," ar siad. "Ní h-aṁla is cóir," ar sí, "aċt a máiṫreaċa féin dá liġe ar dtúis, óir is aṁla is dual ⁊ is dleaċt a ḋéanaṁ." Do ġaiḃ eagla ṁór na fileaḋa roimpi, ⁊ do ċuir sí an triúr sin dí, óir do ṫeiṫeadar uaiṫe, ⁊ do ġluais roimpi go neaṁ-náireaċ gus an ionad i n-a raiḃ Feiḋlime, ⁊ do ċuir fíor-ċaoin fáilte roiṁe ⁊ roiṁ ṁaiṫe a ṁuinntire ⁊ is é aduḃairt: "Dia do ḃeaṫa, a uasail ⁊ a áirdrí, a Ḟeiḋlime ṁic Criomṫainn." "Go mairir, a inġean ḃeag," do ráiḋ Feiḋlime, "⁊ is tairise ⁊ is maiṫ linn t'ḟáilte." "Creidim sin," ar an inġean, "⁊ cá h-áit ar ċodlais araoir?" "Do ċodlas i Luaċair Ḋeaġaiḋ," ar Feiḋlime. "Is furas aiṫne," ar sí, "gurab dortaḋ flaiṫis ⁊ díṫ oirḃearta ⁊ aineólas mór duit-se má's mar ġné cáinte ar Ġuil Ḋúna Lóiċ tugais amus na h-oiḋċe anoċt air, ⁊ atá fios agam féin naċ raiḃ oirḃeart aiṫne ná eolas agat féin san gcríoċ so ⁊ teaċt ó'n áit i raiḃ luaċair gus an áit naċ fuil an luaċair féin .i. go teaċ Ġuil ġeanaṁail ġráḋṁar Aṫá Lóiċ ag iarraiḋ iostais na h-oiḋċe anoċt, ⁊ é féin gan ḃiaḋ gan deoċ gan teaċ gan teine gan iostas, gan cuaċ ar ċlár ná an clár féin, gan úrlár gan leabaḋ 'na h-áit aige; óir níorḃ' ḟuláir, a uasail Ḟeiḋlime, forḟógra míosa, ráiṫe, nó bliaḋna do ḃeiṫ romat sul do ṫiocfá don ḃaile-se."

"Cionnas atáṫar agaiḃ, a inġean?" ar Feiḋlime. "Atáṫar go h-olc," ar sí ".i. go gann gortaċ tirim teirc-ḃiḋ teirc-éadaiġ táiṁ-néallaċ, gan siolla gan seomra gan cruaċ gan stáca gán cúil, gan cuaċ ar ċlár, ná an clár féin ar a mbeaḋ sé againn, go clam troċailte sradánta ocraċ brónaċ imreasánaċ, ag sníoṁ le gorta do ḟíor; ⁊ an ḃfaiceann tusa an teaċ mór úd ós do ċóṁair ṫall?" "Do-ċím," ar Feiḋlime. "Maiseaḋ," ar sí, "tá cloċán cam sleaṁain salaċ so-leagaiṫe ċuige siúd, ⁊ casán cuṁang fíor-ḃréan tolgánaċ ċuige, ⁊ tá cliaṫ-ḟlat gan teóiḋe gan téagar 'na fiar-luiġe nó 'na leaṫ-luiġe leis le fíor-easbaiḋ feisis-tiġe. Agus atá dóirse fíor-ċuṁanga sír-ísle ⁊ fuinneóga fairsreanga fíor-ḟuara ar an dtiġ sin. Agus ní díon ar ġaoiṫ ar ḋuartan ná ar ḋoineann é; ⁊ atá úrlár claiseaċ sopaċ salaċ sír-ḟliuċ ann; ⁊ atá cat seang siublaċ síor-ḋranntánaċ creaċ-lom féiṫeaċ ann; ⁊ cú ḃeag ġearr ḋorċa ġruamḋa ġráineaṁail lom-easnaċ; cearca cos-árda caola cóir-sgríobaċa; ⁊ leinḃ bolg-ṁóra ċruinn-trilleaċa ċorraċa ċam-ḃéalaċa ċaol-spágaċa ċannránaċa bíos ag sír-sgreadaiġ ⁊ ag síor-ḃoḋraḋ na muinntire; ⁊ atá teine ḋuḃ ḋorċa ḋeataiġ ṁór gan ḃriġ gan ḃeartuġaḋ gan teas gan téagar ann; ⁊ aráinín briosg bog bloḋaċ gairḃ-riaḃaċ gan snáṫaḋ gan táṫuġaḋ dá ḋéanaṁ ann, ⁊ é dá losgaḋ ar ġreidilín ġearra ḋeirg-ċnaipeaċ ċlaigeaċ ċlaiseaċ ḋóiġte tolgánaċ ag ban-óglaiġ ḃig ġearra ḃuiḋe ḃréin ḃlaḋmannaiġ ḃreill-ṁéaraiġ ṁór-ḟaiṫiġ do-ṁairiġ ag arḃ' ṁó seaċt n-uaire a greiḋm ná a h-uirseaċt; ⁊ áirseóireaḋa do ċailleaċa loma liaṫa fliuċ-ṡúileaċa prioslaċa sreamaċa cróin-ḟiaclaċa do ḃíos do ġnáṫ ag boḋraḋ an tiġe. Maiseaḋ, a Ḟeiḋlime," ar sí, "giḋeaḋ go ḃfaiġeaḋ maiṫe ⁊ mór-uaisle lán laġaire do ḃréin-im gaḃair, caoraċ ⁊ anaṁaiḋeaċ eile, ní ḃfaiġeaḋ daoiṫe ná sraṫairiḋe ann aċt uisge ogar-piastaċ na leaṁna nó an tobair buiḋe mar ḋiġ; ⁊ atáid leaptaċa cruaḋa cuṁanga caola ann ⁊ iad lán de ḋearnaitiḋe. Atáid luċt an tiġe úd uile ⁊ ní ṫáinig aoinneaċ fireann ná baineann, beag ná mór, lag ná láidir, óg ná críonna, buiḋeaċ sásta ná sáṫaċ ar riaṁ, dár ċaiṫ a ḃeag ná a ṁór do ḃiaḋ an tiġe úd. Dar an lic Ṗádraig atá i gCaiseal Muṁan," do ráiḋ Feiḋlime, "dá mbeaḋ a ḟios sin againn-ne a ḃeiṫ mar sin ní ṫiocfaimís go bruinne an ḃráṫa."

"A uasail Ḟeiḋlime," ar sí, "is truaġ íseal cliaḃ con againn, ⁊ is árd cliaḃ fiaḋ againn; soir na boġa ⁊ na boilg tángais ċuġainn, óir do ċuaiḋ guiṫ an trúiste uainn ⁊ ní rug foġar an loiniṫe orrainn; ⁊ is bleaċtṁar sróna linn. Níl aċt anglais ag ár loiliġeaċaiḃ, ⁊ iar ndísg ag ár ngaḃnaċaiḃ; ⁊ bíḋ na luċa liaṫa léire luaiṫe ag liġe ár gcnear mar iarraḋ bíḋ ó urṫosaċ na h-oiḋċe go maidean." "Dar an lic Ṗádraig atá i gCaiseal Muṁan," ar Feiḋlime, "dá mbeaḋ a ḟios againn-ne a ḃeiṫ mar sin ní ṫiocfaimís ann go lá an tsléiḃe." "A Ḟeiḋlime," ar sí, "an gcuala tú sé ceólta tiġe Ġuil?" "Ní ċuala," ar Feiḋlime, "⁊ abair iad." "Éiġṁeaċ, búiṫreaḋ sgréacaċ, boḋraḋ, béiceaċ ⁊ blaiḋreaċ," ar sí. "Agus an gcuala tú trí h-aḃráin tiġe Ġuil?" ar sí. "Ní ċuala," ar sé, "⁊ abair iad." "Gol, gárṫaḋ ⁊ glafairt." "Agus an gcuala tú na sé coin atá i dtiġ Ġuil?" "Ní ċuala," ar Feiḋlime, "agus abair iad." "Stollaḋ raobaḋ ⁊ gearraḋ, foġa éigean ⁊ sracaḋ, ⁊ cioḋ h-iomḋa deaġ-ḋaoine ⁊ flaṫa tig ḋon ḃaile-se, ní ṫéid neaċ díoḃ uaṫa gan leonaḋ leadraḋ gearraḋ ⁊ dian-ċreimeaḋ fá'n sliaḃ sin suas, gurab ar éigean is féidir leó sgaramain leó mar sin gan a n-iṫeaḋ go h-uile, ⁊ bé aca is fearr sgarar leó bí oċras mí nó ráiṫe air dá n-éis," ar sí. "Agus an gcuala tú trácht ar ṫrí reaċtaireaḋa atá ann?" "Ní ċuala," ar sé, "⁊ abair iad." "Ruaig cruaḋas ⁊ casaoid," ar sí. "An gcuala tú," ar sí, "na naoi feaḋmannaiġ atá i dtiġ Ġuil?" "Ní ċuala," ar sé, "⁊ cad é a n-anamna?" "Atá," ar sí, "sladuiḋe braduiḋe gaduiḋe, caṫuġaḋ malluġaḋ fad-ċuṁa, troidéis móiréis ⁊ ráiméis." "An gcuala tú," ar sí, "na sé cailíní atá i dtiġ Ġuil?" "Ní ċuala," ar Feiḋlime, "⁊ abair iad." "Daille moille ⁊ leisge, clampar aṁgar ⁊ deifir." "An gcuala tú," ar sí, "na buaċaillíḋe atá ann?" "Ní ċuala," ar sé, "⁊ cad is ainm dóiḃ?" "Atá mearuġaḋ cailleaṁain ⁊ ciarsán, imreas uireasbaiḋ ⁊ uaṫbás." "Agus an gcuala tú trácht ar an dá ċailliġ déag atá i dtiġ Ġuil?" "Ní ċuala," ar Feiḋlime, "⁊ innis dam cia h-iad," ar sé. "Gruig grais ⁊ gorta, goin goid ⁊ glafairt, déirc diultaḋ ⁊ doiċeall, ceasacht caol-ċuid ⁊ cannrán." "An gcuala tú," ar sí, "anmna an dá ṡgológ déag atá pósta aici siúd?" "Ní ċuala," ar sé, "⁊ abair iad." "Bruid brad ⁊ basgaḋ, clampar claṁaire ⁊ caismirt, guaireaċ gruama ⁊ gearán, brúġtaċ buiṫreaċ ⁊ beagán; ⁊ ba leor d'aḋḃar uireasbaiḋe nó ocrais do neaċ san doṁan féaċain ar ċorpaiḃ daoine boċta seirgte casa feoiḋte truaġa sradánta súiġte seang-ċliabaċa dona dearóile buiḋe brisde cruaḋa lúinn-leaċa gaċa crion-ċailliġe ⁊ gaċa crion-sgolóige, ⁊ go bfanfaḋ mion-uball nó mór-áirne ar gaċ ruibe dá malaiḋiḃ moṫallaċa glais-liaṫa garḃa cama cruaḋa casaoideaċa. Agus is aṁla bíḋ gaċ aon lá ⁊ sé cailleaċa ⁊ sé sgológa ar gaċ doras de ḋóirsiḃ tiġe Ġuil, ⁊ iad ag creimeaḋ ⁊ ag cáinseoireaċt ar gaċ neaċ dá dtig don ḃaile sin,

⁊ go mórṁór don teaġlaċ úd; ⁊ ní ṡlánuiġeann sé bliaḋain dá ṡaoġal aoinneaċ dá n-aoirid ná dá n-aiṫisiġid na h-árḋaċtuiġṫe sin.”

“Dar an lic Ṗádraig atá i gCaiseal ní aorfaid ⁊ ní ġlámfaid siad sinn-ne óir ní ḟaicfid siad sinn dá súile ⁊ ní mó ċífeam iad. Agus a inġean,” ar Feiḋlime, “an ḃfuil neaċ don ṁuinntear is measa ná a nduḃrais fós?” “Atá go deiṁin,” ar sí “.i. mo ċóṁḋalta féin, an fear ’gár h-oileaḋ ⁊ ’gár beaċt-ṁúineaḋ mé aige.” “Cá h-ainm dó?” ar Feiḋlime. “Dearóile mac Beag-ṁeanman,” ar sí, “.i. fear dúr dorċa diablaiḋe droċ-ṁúinte doċraiḋ do-ḋealḃaċ tuaisgeartaċ d’iarṁar Ṫuaṫa Dé Danann, ⁊ Dollraċtaċ mac Diúltta is ainm ⁊ is sloinne don tsagart do ḃaist é, ⁊ an tan do ḃí sé dá ḃaisteaḋ ṫug sé trí tonna baiste ṫairis .i. tonn diúltta tonn léire ⁊ tonn ceasaċta, ⁊ a uasail Ḟeiḋlime,” ar sí, “is sgíṫeaċ imṡníoṁaċ aċtuirseaċ atáṫar ag muinntear an ḃaile so .i. an baile so ’na dtángais anoċt, óir atá teirce ḃíḋ ar ár n-áitiḃ, ⁊ tart ar ár maiṫiḃ, ⁊ díṫ riain ar ár ndaoine ⁊ ar ár n-áirnéis ⁊ ar ár gconaiḃ, le h-easbaiḋ ḃíḋ ⁊ le lán-ġorta, do ḃríġ gur ḟág an sean-ḃiaḋ sinn ⁊ ní ṫáinig an biaḋ nuaḋ ċuġainn. Agus is árd ingneaċ ár gcait ⁊ ár ngaṫar ar ḃeagán lúiṫ le láin-easbaiḋ, ⁊ níl frioṫálaṁ aon ċéireaċ aon ġéiḋ ná aon ḃeiṫe san mbaile ’na dtángais anoċt. Agus dá mbaḋ í mo ṁáṫair-se nó mo ṡiúr ṁiosa do ṫiocfaḋ amaċ do ċreidfeá sgéal uaṫa, óir is eól dóiḃ ceisneaṁ do ḋéanaṁ ní h-ionann is mise, óir ní h-eól dam a innsin duit-se mar atá an baile úd, mar is am’ ṫuirtín gan bruiṫ gan fuineaḋ gan fásgaḋ gan cainnt gan cruinneas gan eolas atáim-se nár ċleaċt deaġ-ḋaoine d’ḟaicsin ná d’agaliaṁ riaṁ, óir is oileaṁain mná idir a boin ⁊ a buaraċ do fuaras-sa ní h-ionann ⁊ cáċ."

"Dar an lic Ṗádraig atá i gCaiseal," ar Feiḋlime, "dá mbaḋ í mo ṁáṫair-se nó do ṡiúr ṁiosa do ṫiocfaḋ amaċ do leigfinn-se a bfuil ó Luaċair Ḋeaġaiḋ siar dóib, ⁊ ós tusa ṫáinig ann is leigṫe a bfuil ó'n Mangartain go Léim Lára duit." "Ní leigṫe sin dom-sa a uasail ⁊ a árd-ḟlaiṫ," ar sí, ⁊ adubairt an laoi:—

"Ní bfuil sáṫ dá bfuil
Ár mbiaḋ ar ġuil ġrinn,
Tiġte noċta sona
Ná biaḋ ar ġuil ġrinn.

"Ní ba fiaġaċ foill,
Ná biaḋ ar ġuil ġrinn,
Tiġte boċta sona
⁊ gorta go grinn.

"Tionólfaiḋear dib
Ceasaċt ar gaċ n-árd,
Fé lán gaċa tulaiġ
Cian is fada a ṁairg."

A h-aiṫle na laoi sin do ġaib fearg ṁór an rí ⁊ adubairt a eaċ do ġabáil dó, ⁊ do ċuaiḋ uirṫi go deaġ-tapa. Iar n-ḟaicsin sin don ingean do lean an rí, ⁊ do ġaib an t-eaċ ar a ṡrian ⁊ adubairt: "Cad is fáṫ duit, a uasail ⁊ a áirdrí," ar sí, "fearg do ġlacaḋ mar sin, óir ní dual ⁊ ní dleaċt do ríġ beiṫ feargaċ amail adeir an Tiġearna: Rí fostaċ, gan fearg gan leisge fá agallaṁ, gan diúltaḋ do ḋeaġ-ċóṁairle, ⁊ fírinne d'ḟriotálaṁ." "Ní ḃfuilim-se feargaċ a inġean," ar Feidlime, "aċt ní tráṫ cóṁráḋ dúinn anois, óir is deireaḋ laoi atá ann, ⁊ is mór an duartan ⁊ an do-ṡíon, an fuaċt ⁊ an fliuċán, ⁊ is trom áiḋḃéil an sneaċta atá ann, ⁊ ní fios dam cá slige ná conair 'na raċainn." "Ní fásaċ an tír ad' ṫimċeall," ar sí, "⁊ is leat féin a ceannas ⁊ a cumas, ⁊ ní féidir do ċóṁṁaiṫ do ḋuine do ċur amaċ ná do ċongḃáil amuiġ, gibé ionad a raċair; ⁊ dá dteangṁaḋ go ráċtá go tiġ cóṁarsan dúinn-ne adéarfaidís naċar ṡaiḋḃre iad féin ná sinn-ne; ⁊ inneósad féin beagán dá sgéalaiḃ an ḃaile so ḋuit ionnas go mbaḋ luġa-de do ḃeaḋ amras agat ar ḃiaḋ ná ar ḋiġ do ḃeiṫ ann tar t' éis féin, óir tángadar ceaṫrar ċuġainn ar aoiḋeaċt ⁊ coinṁeaḋ san earraċ so, ⁊ ní friṫ biaḋ ná beaṫa sa mbaile seo dóiḃ, ⁊ ní mór do friṫ," ar sé, "ar aon ċor de, cioḋ gur cuarduiġeaḋ tuaṫa ⁊ cealla ⁊ tiġṫe taoiseaċ, ⁊ níor friṫ ionnta sin féin é nó gur fágḃaḋ géill ⁊ braiġde ó Ġuil .i. a ṁic ⁊ a ḃráiṫre." "Créad an biaḋ do friṫ dó ar na braiġdiḃ sin, a inġean," ar Feidlime. "Do friṫ," ar sí, "an t-oċtṁaḋ cuid fiċead do ċeaṫraṁain loḃṫa d'earnaċa cléiḃ gaṁna goirm-ċliṫiġ noċ d'éag le truaġ-ġalar san mí Feaḃra, ⁊ do sgeiṫfidís coin ġarga ġortaċa ⁊ gaḋair ġlana guiṫ-ḃinne d'éis a iṫte, ⁊ an oiread eile do ḟein-ḃléin sean-ṁuice loċarṫa lán-truaiġe láiṫiġe noċ d'éag le h-ain-ṁeasarḋaċt nó le h-ain-tearaideaċt láṫa, dóiseaċt, nó clóḋaireaċt, ⁊ leaṫ-ḃairín sgream-loisciġṫe coirce d'ḟás i n-iarṁar íoċtar aṫġuirt aṫṁóna nár ḃain taiṫneaṁ gaoiṫe ná gréine ó'n lá do treaḃaḋ é gur an lá do baineaḋ é."

"Créad an t-annlan eile frít dóiḃ?" ar Feidlime. "Níor frít," ar sí, "aċt oiread trí sgiatán feidleacáin do ġlas-ṁillín do ḃréin-im gabar ⁊ caorac ar n-a sleaṁain tarraing tré ċuair-ḃéal ċrín-ḃreallán mar ċoigeann-ḃairín, ⁊ an millín sin go cuar-ġorm cam-siubeaċ ⁊ ar calcúġaḋ ar lagair mná móir-ṁíolaiġe ṁóir-ċeannaiġe biġe ġearra buiḋe ḃreill-ṁéaraiġe ṁór-ḟáiṫe do-ṁairiġe, agár a seaċt mó a greiḋm ná a h-uirreaċt, naċ cíoraḋ í féin aċt gaċ Luan Cásga ⁊ naċ h-ionnlaḋ í féin aċt gaċ Luan Bealtaine. D'ḟiafruiġ na deoraiḋṫe .i. bacaċ ⁊ geocaċ, cearrḃaċ ⁊ óinseaċ, an gcuirfiġear salann air siúd. Adúbartar leó ná raiḃ aoin-niḋ ann ar a gcuirfiḋe salann aċt muna gcurtaoi ar a dteangṫaiḃ é. Agus is í deoċ do frít dóiḃ leis leaṫ-lán breallán ḃig ísil-ḟocaill do ḃainne ós uaċtar maiḋe fearna, lán doirn i n-a íoċtar ⁊ ḋá lán doirn i n-a uaċtar, ⁊ ba folaṁ ó n-a ṁeaḋón suas an bréan-ḃreallán sin, ⁊ an bainne sin go glóraċ bolg-ṡúileaċ, ⁊ é tar éis a ṡuaiḋṫe a lagraiḃ mná míolaiġe móir-ċeannaiġe; ⁊ is mar sin do fuaradar an beagán droiċ-ḃíḋ ⁊ droiċ-ḋiġe sin; ⁊ fós ba ṁór an t-áḋbar galair ⁊ easláinte an biaḋ nó an deoċ sin do ċaiteaṁ; ⁊ adubairt a ṫabairt ar críoċaiḃ ċuġta, ⁊ do ċongaiḃ mac ⁊ bráṫair fir an tiġe úd .i. Guil, i ngeall ris an mbiaḋ ⁊ ris an ndiġ sin, gur díolaḋ na fiaċa do geallaḋ ar a son; ⁊ is olc an t-am a dtangaír ċuġainn, a ṫiġearna," ar an ingean. "Is é sin an t-am 'nar bleaċt na sróna, ⁊ 'nar seasg na ba, ⁊ teirce ḃíḋ ⁊ diġe orrainn, óir níl aċt arán táiṫ-ḟliuċ truaġ-ċoirce againn ar n-a losg-ḃrúiṫ, ⁊ uisge oḋar-ṗiastaċ ar n-a leaṫ-sgagaḋ, ⁊ foirgneaṁ foirfe fíor-ċuṁang, ⁊ boṫa croma caol-ċúinneaċa cam-ḋeataiġ; ⁊ do ċuadar ár ndaoine aosda i laige ⁊ ár n-daoine óga i gcliaḃ-ċaoile; ⁊ is measa duit-se, a uasail Ḟeidlime," ar sí, "naċ dóiġ do ṫriaṫ ná do ṫiġearna ar biṫ triall fá ṫuairim na h-áite i n-a mbí gaċ aṁgar ⁊ gaċ uireasbaiḋ dá gcualais ⁊ mórán eile naċ tualang mise ar a n-aiṫris ná ar a ḃfaisnéis dib-se, óir ní ḋearna-sa d'obair ná do luaḋail riaṁ aċt sgoilb do ḃaint do ṁaoil-ċléiḃ nó sop d'uaċtar builg an tiġe, aċt ḃeiṫ banaṁail banda óg naoiḋeanda neaṁ-ársa, ⁊ noċ ní h-eól dam na neiṫe adeirdís na mná críona do ráḋ, óir dá mbaḋ í mo ṡiúr ṁíosa nó mo ṁáṫair-se do ṫiocfaḋ annso, do ḋéanfaidís a ḋá oiread is ḋéinim-se do ċeisneaṁ ⁊ do ḋroċ-ṫuar leat ar a seaċnóidís na sluaiġ-se iad." "Dá mbaḋ í mo ṁáṫair-se nó do ṡiúr ṁíosa do ṫiocfaḋ ann," ar Feidlime, "do leigfimís-ne a ḃfuil ó Ḋruinne go Luaċair Ḋeáġaiḋ dóiḃ; ⁊ tabair m'eiċ ⁊ m'iorraḋ don inġin óir ḃig seo," ar sé, "⁊ an dara falaing óir atá agam." "Glacfad-sa sin," ar an inġean, "óir ní dliġtear tuarastal flaṫa d'obaḋ ná do ḋiúltaḋ." "Gaḃtar ár n-eiċ dúinn," ar Feidlime. "Cá conair nó cá sliġe 'narḃ' áil leat dul?" ar an inġean, "óir ní maise dúinn-ne ḃúr n-imṫeaċt an tráṫ-sa aċt mío-ṁaise ⁊ clú diúltta." "Maiseaḋ," ar Feidlime, "ní ḃfuil againn aċt fanaṁain ar an ḃfaiṫċe ḃfód-ġlais ḃféar-uaiṫne ḃfearann-ḃláiṫ so anoċt." "Ní ḃeaḋ maiṫ dúinn-ne de sin," ar an inġean, "óir gé beag d'ḟéar ⁊ d'ingioltas atá san mbaile seo d'íosaidís ḃúr n-eaċra-sa é, ⁊ do loitfeaḋ leaṫan-lorg ḃúr laoċraḋ é go naċ éireoċaḋ go bráṫ arís, ⁊ ní h-áiteóċar fós an baile seo d'ḃúr n-éis go bráṫ." "Ní feadramar créad is indéanta dúinn leat mura n-eaċaimís síos fá'n dtalaṁ dtrom-fódaiġ." "Ba ṁeara dúinn-ne sin ná an cuid eile, a Ḟeiḋlime fíor-uasail," ar an inġean, "óir an t-ionad i ndéantaoí tusa d'aḋlacan do ba ḋearḃ go dtógfaoí cealla ⁊ eaglais iongantaċ ann, do ḃríġ gurab tusa ceann cléire ⁊ tuaṫa Leaṫa Moġa, ⁊ do ḃronnfaiḋe d'á éis sin na cealla san d'órd riaġalta éigin, ⁊ do sgarfaḋ sé an baile seo leam' aṫair-se ⁊ re n-a slioċt go bruinne an ḃráṫa." "Maiseaḋ," ar Feiḋlime, "ní ḟeadar-sa créad ḋéan leat, óir níor ḟágbais sliġe againn cum fuireaċ ná imṫeaċt." "Maiseaḋ," ar an inġean ḃeag, "dá mbeaḋṫaoí go maiṫ againn-ne do ḃeaḋ fáilte romat, ⁊ ní ḃfuiltear aċt go h-olc;" ar sí, "⁊ an ḃfaiceann tú an teaċ mór úd ós do ċómair tall?" "Do-ċím," ar sé. "Is aṁla atá an teaċ úd," ar sí, "⁊ a ċliaḃ ċuṁang ċos-árd ⁊ solas i ngaċ leaṫ-troiġ dá ḃallaiḋiḃ, ⁊ is osgailte is gnáṫaċ a ṗríoṁ-ḋóirse ⁊ ní le féile aċt le fír-easbaiḋ fearas-tiġe, ⁊ ba mór an t-éad-ḟulang do ṫriaṫ ná do ṫiġearna mar ṫusa dul isteaċ ann, óir atá muinntear tiġe ṁalluiġte mí-ḃéasaċ eile ann i n-eaġmuis a ndubart-sa leat roiṁe seo. Atá ann fós fáiḋ-inġean ḃeag ḃíos ag fonoṁaid ⁊ ag féaċain fá gaċ aon dá dtig ann, ⁊ an tan tig deoraḋ nó duine anaiṫniḋ ann isteaċ eatorta, is ruaill naċ éigean dóiḃ le h-imeagla roiṁ an líon liaṫ-ċailleaċa lán-ġránna ⁊ leis an sgor sgurtaoi seirg-easnaċa seang-ċliaḃaċa strac-ḟúileaċa ḃíos ann ag maċtnaṁ ⁊ ag min-ḟéaċain air go ḃfágḃann an teaċ uile aca féin, nó go dtugann biaḋ, earraḋ, nó éadaċ dóiḃ, nó ór, nó airgead, ar eagla a aorta nó a imḋeargṫa tar ċeann a oiniġ."

"Dar an lic Ṗádraig atá i gCaiseal, ní aorfaid ⁊ ní ġlámfaid sinn-ne," ar Feiḋlime, "óir ní ḃfaġaid ⁊ ní ḟaicfid siad go bráṫ sinn ná sinn iad, ⁊ dá ḃfeasaimís a mbeiṫ ann ní ṫiocfaimís do ḃaile 'na mbeidís go bruinne an ḃráṫa, ⁊ ní ḟeadar créad do ḋéanaṁ leat, óir ní ḃfaġainn sliġe ċum imṫeaċta uait ná ċum fanaṁna agat, ⁊ a inġean," ar Feiḋlime, "is miṫid daṁ-sa imṫeaċt feasda." "Ná dein," ar an inġean, "⁊ tar liom-sa go tiġ m'aṫar ⁊ mo ṁáṫar féin anoċt." "Créad do ġeoḃainn ann," ar Feiḋlime, "d' éis an ċeisniṁ ṁóir do rinnis reoṁainn gus an tráṫ seo ?" "Do-ġeoḃair," ar an inġean, "tiġṫe leaṫ-noċtuiġṫe ⁊ miasa leaṫ-lána ⁊ coiriḋe leaṫ-ḟolaṁa ⁊ cuirn leaṫ-ḟolaṁa ⁊ súġa an tirtín talṁan ⁊ dearġaḋ donn-ḃraṫaċ ⁊ fliuċ caoṁna go bun ḃúr gcluas, ⁊ bárr na gcrann dá gcognaṁ, ⁊ casúir do ċnáṁa daoine dá sgoltaḋ."

"Dar na mionnaiḃ," ar uaisle Muṁan, "aċt cé mór an ceisneaṁ is measa an geallaṁ." "Is fearr an geallaṁ," ar Feiḋlime, "óir na tiġṫe leaṫ-noċtuiġṫe adeir-se, atá díon don taoḃ amuiġ orra ⁊ gan díon don taoḃ istiġ; ⁊ na miasa leaṫ-lána adeir-se, a lán bíḋ ḃíos istiġ orra ⁊ iad folaṁ amuiġ; ⁊ na coiriḋe leaṫ-lána an taoḃ istiġ lán orra ⁊ iad folaṁ amuiġ; súġa an tirtín talṁan, adeir-se, .i. súġa na gcriaṫar meala, dá ndeárnaiḋ leasuġaḋ leanna an earraiġ fá ḃúr gcóṁair-se, ⁊ i mbliaḋna caiṫfiġear liḃ-se iad; ⁊ an dearġaḋ donn-ḃraṫaċ na brait ḋearga cuirfiġear ar ḃúr leapṫaċa; an fliuċ caoṁna go bun ḃúr gcluas, an foṫragaḋ ḃíos ar ḃúr gcorpaiḃ ⁊ an folcaḋ ar ḃúr gceannaiḃ; ⁊ bárr na gcrann le cognaṁ, adubairt sí, ⁊ na casúir do ċnáṁaiḃ daoine dá sgoltaḋ, .i. cnó ⁊ ubla ⁊ ḃúr ḃfiacla féin dá sgoltaḋ; ⁊ dá ḃríġ sin raċaimíd leat, a inġean ḋeas," ar sé. Éirġeas an inġean ar sin ⁊ gaḃas léi ċum an dúna é, ⁊ is aṁla fuaradar an teaġlaċ taiṫneaṁaċ taoḃ-leaḃair ⁊ na cuilte caoṁna, cúdaiġṫe, ⁊ seomraiḋe fairseanga, fíneálta ar n-a gcóruġaḋ ⁊ ar n-a úrluaċra, ⁊ do cuireaḋ céad fear fíor-uasal i ngaċ halla de ṫeaċ ġuil an oiḋċe sin, go n-a ḃfuireann d'aois ceóil, ⁊ oirfiḋiḋ, ⁊ ealaḋan, ⁊ tugaḋ coinṁeaḋ dá n-eaċaiḃ, ⁊ dá ngiollaiḃ, ⁊ dá ndaorsgar-ṡluaġ.

Do suiġeaḋ na sár-ṡluaiġ sin do réir a n-uaisle, ⁊ a n-aṫarḋa, ⁊ a ndúṫċais, ⁊ a n-anmana; ⁊ níor cuireaḋ íseal i n-ionad an uasail, ná uasal i n-ionad an ísil, ná tréan i n-ionad an anḃfainn, ná daoi i n-ionad na flaṫa; aċt gaċ n-aon i n-a ionad cuiḃe cóṁ-ḟoguis féin. Agus do dáileaḋ biaḋa saora, so-ċaiṫṁe, séiṁiḋe ⁊ deoċa míne, meisgeaṁla, garga, gabálta, ⁊ leannta réiḋe, ró-ṁilse, ⁊ fíonta falcṁara, fíor-uaisle. Agus do ḃádar ceaṫrar ar ḟiċid ann, ⁊ ba díoḃ sin Maoluinn Maoltuille, ⁊ Maolruain Molaga Muluaiḋ, ⁊ morán eile maille riú ná h-áirṁíġṫear annso. Agus do ḃádar mar sin feaḋ coicṫiġis ar ṁí ag lán-ċaiṫeaṁ na fleiḋe sin, ⁊ níor ḃfearr an ċéad oiḋċe í ná'n oiḋċe déiḋeanaċ. Gurab annsin táinig Glomar, giolla carpaid Feiḋlime isteaċ, ⁊ is é adubairt:—"Is mairg rí do ṫréig dá ċúige Muṁan ar ṫiġearnas aon tiġe aṁáin, ⁊ an tráṫ naċ ann is dleaċt do Ríġ Leaṫa Moġa síor-ċóṁnuiḋe do ḋéanaṁ is leor dúinn a ḟaid atáimid annso." "A ṫruaġ," ar Feiḋlime, "cá fearr dom-sa ríoġaċt Múṁan agam ná ríoġaċt an tiġe-se. Agus ó ġabair do láiṁ orrainn déanfam imṫeaċt." "Mallaċt ar do ḃéal, a ġiolla," ar Goil, "óir d'éiriġ sonas ⁊ saiḋḃreas dúinn le linn an ríog, óir na dabaċa donna, daṫ-áille, mar do iḃṫear iad do ġeiḃṫear lán an aṫ-uair iad, ⁊ an feaḋ do ḃeaḋ

Feiḋlime i n-ár ḃfoċair, ní ḃéaḋ easbaiḋ bíḋ na ḋiġe orrainn." "Innis ḋam anois," ar Feiḋlime, "a Ġuil, créad fár ċuiris an inġean ḃeag so do ċeisneaṁ, ⁊ do ṫabairt diúltṫa ḋúinn ⁊ iomad maoine ⁊ mór-ṁaiṫeasa an ḃaile-se ?" "Ní do ċeisneaṁ ná do ḋiúltaḋ ċuireas í," ar Guil, "aċt dá ḟéaċain arḃ' iomċuiḃe ċum labarṫa le cléir í." "Is iomċuiḃe," ar Feiḋlime, "⁊ ní h-iomċuiḃe cléir ċum labarṫa léi-se ar a líoṁṫaċt, ⁊ ar a léireaċt." ⁊ adubairt Feiḋlime an laoi :—

"Marṫain ḋuit a Ġuil, is marṫain ḋot' inġin,
B'fearrde go mór do ṁaiṫ, feaḃas ár soġainne agat.
Giḋ tearc biaḋ do ṫiġe, do réir briaṫra ṫ-inġine,
Is aṁlaiḋ do biaḋaḋ sinn, mar ba ḃiaḋ cnoc Bréanainn,
Mar ba ḟean-ḃeóir Loċ Léin, mar ba ṁil an Leaṁain go léir;
Ár sluaġa is ár muinntear uile, is aṁlaiḋ do riaraḋ sinn-ne.
Is mise Feiḋlime fial mac Criomṫainn sáṁ na saor-ċliar,
Fágaim ag Guil is ag á ṫig gaċ maiṫ is gaċ mór-ṫuinn."

A h-aiṫle na laoi sin éirġeas Feiḋlime ⁊ tiomnas ceileaḃraḋ do Ġuil ⁊ dá ṫeaġlaċ ⁊ tug céad do gaċ cró dóiḃ ⁊ gaḃas an inġean ḃeag ag síor-aċċuinge eallaċ ⁊ éadáil ar an ríġ. "Ní ṫárla aon ní im' láiṁ anois," do ráiḋ an rí, "⁊ an céad uair ṫeangṁas tú dam arís do ġeaḃair ní uaim." "Naisg sin ort," ar an inġean. "Naisgim," ar Feiḋlime. Is annsin téid Feiḋlime don doras osgailte amaċ ⁊ téid an inġean don doras iaḋṫa ⁊ tárla sí ar Feiḋlime ⁊ is é adubairt :

"A ḃriaṫar ar gaċ ḟíréan," ar rí, "do ġeallais ní dom san céad áit a ṫeangṁaḋ dá ċéile sinn." Gona de sin atá an sean-ḟocal :—'Is suairce breaġ briaṫar ríoġ, ⁊ is fiaċa ó ġealltar do neaċ.' Gona í sin cáirde ingíne Ġuil um an dúṫraċt do ġeallaḋ di, ⁊ atá sin 'na ṡean-ḟocal ó ṡoin i leiṫ. Agus tug an rí a ċulaiṫ ⁊ a eaċ do'n ingin ⁊ do ġluais féin roiṁe i n-aṫ-ġiorra gaċa slíġe ⁊ i réim-ḋíreaċ gaċa conaire caoṁ-eólais trí Luaċair Ḋéaġaiḋ soir, ⁊ do ċríoċ Ċonaill Ġaḃra, ⁊ tárla i gConallaḋ air mac léiġinn ag teaċt san gconair i n-a ċóṁḋáil go tearc teann-arnaċ troiġ-éasgaiḋ. Agus is é do ḃí annsin .i. mealltóir ⁊ malartóir ar ṁná ⁊ ar ḃaot-ingeanaiḃ Muṁan, ⁊ is é dob ainm dó .i. Donnúir mac Mioḋḃuilge.

"Gaḃaiḋ an cléireaċ," ar Feiḋlime," ⁊ ceangaltar ⁊ cruaḋ-ċuiḃreaṫar liḃ é." Agus do rinnsead cáċ mar aduḃairt an rí leó. "A uasail Ḟeiḋlime," ar Donnúir, "créad an fáṫ n-órduiġeann tú mo ċeangal, ⁊ náċ fearaċ mé ar ṡárúġaḋ an reaċta ná'n dlíġe dá ngéillid maiṫe Muṁan. "Ag seo an t-aḋḃar," do ráiḋ Feiḋlime, ".i. tusa ag meallaḋ ban Muṁan ⁊ aon ḃean ag meallaḋ ḃfear n-Éireann, ⁊ ná meallann tú í mar ċáċ." "Cia h-í sin?" ar Donnúir. "Saḋḃ ingean Ġuil, Aṫá Lóiċ, for Leaṁain," ar Feiḋlime. "Créad do ġeaḃaḋ uait-se má ṁeallaim í," ar Donnúir. "Breiṫ do ḃéil féin," ar Feiḋlime.

Gluaisear Donnúir ar sin, ⁊ ní h-aiṫristear a imṫeaċta go Dún Lóiċ, ⁊ do ṁeall ingean Ġuil aṁail do ġeall don ríġ.

Dála Ḋonnúir ar sin ní h-aiṫristear a ḃeag dá sgéaltaiḃ go roċtain dó go Caiseal na Ríoġ; ⁊ ní ḋearna sosaḋ ná cóṁnuiḋe go roċtain na puible i n-a raiḃ Feiḋlime mac Criomṫainn. Agus d'aiṫin Feiḋlime é ⁊ fearas fíor-ċaoin fáilte roiṁe ⁊ ro ḟiafruiġ de: "Ar ṁeallais an ḟáiḋ-inġean beag sin ag Guil?" ar an rí. "Do rinneas, go deiṁin," ar Donnúir, "⁊ a ḃriaṫar le gaċ fíoraon, ⁊ is airiġṫe briaṫar ríoġ, ⁊ féaċ an ní do ġeallais." "Do ḃéar do ḃreiṫ féin duit," ar sé, ⁊ tug saiḋḃreas iomḋa dó ⁊ cuiḃreann ar gaċ lios dá ḃfuil i n-Éirinn. Aduḃairt Donnúir ná glacfaḋ gan a ḟearann féin Cill Osglaḋ. "Bíois sin agat," ar Feiḋlime, "⁊ beannaċt le n-a gcois."

Is annsin do freasdalaḋ biaḋ ar bórd an riġe, ⁊ idir gaċ biaḋ dar cuireaḋ ar bórd do cuireaḋ gé rósta ann, ⁊ aduḃairt an rí le Donnúir an gé do roinnt. "Do-ḃeirim an ceann duit-se, a rí onóraiġ," ar sé, "óir is teann ⁊ is ceann ar Éirinn tú. Do-ḃeirim sgiaṫán an ġé do na h-amsaiḃ do ḃríġ gurab iad do luċt cosnaiṁ na críċe iad. Do-ḃeirim sliasta an ġé don ḃantraċt ⁊ do na mnáiḃ uaisle. Do-ḃeirim cosa an ġé do na giollaiḃ turais do ḃríġ gurab iad luċt siúḃail ⁊ taisdil na críċe iad. Leis an gcill an corp, ⁊ mise féin Cléireaċ na Cille," ar Donnúir, "⁊ biaḋ an corp agam féin." "Beir buaḋ ⁊ beannaċt," ar Feiḋlime, "a Ḋonnúir, is maiṫ do roinnis an gé." Téid Donnúir go Cill Osglaḋ ⁊ fanas Feiḋlime i gCaiseal go ḃfuair bás so-ṁolta ann.

(Foirċeann).

Eaċtra Léiṫín.

7—EAĊTRA LÉIṪÍN.

Naoṁ éarlaṁ oireaḋa do ḃí i gcríoċ n-Éireann feaċt n-aill darḃ' ċóṁainm Ciarán Cluana. Do ḃí creideaṁ maiṫ aige don Ċoiṁde ċóṁaċtaċ. Aon do ló d' ḟógair Ciarán dá ċléirċiḃ dul d'iarraiḋ tuiġe ċum na h-eaglaise Dia Saṫairn go sonnraḋ. Agus is riu aduḃraḋ sin .i. fria Sailmín mac Beógain ⁊ fria Maolán mac Naoi; óir ba luċt úṁluiġeaċta do Ḋia an dís sin go nuige a ndíċeall, ⁊ rinneaḋ fearta iomḋa do Ṁaolán aṁail aduḃairt Ciarán an rann :—

“ Maolán mac Naoi, an cléireaċ,
A láṁ ḋeas dár séanaḋ,
Da mbaḋ áil le Mac Naoi
Fearta gaċ naoiṁ do ḋéanaṁ.”

Agus fós Sailmín binn mac Beógain, fá h-é an fear céadna ar ċéill ⁊ ar ċráḃaḋ ⁊ ar ċreideaṁ é féin fós, ⁊ ro-s-ḃeart Ciarán an rann :—

“Sailmín binn mac Beógain,
Creideaṁ diaḋa daingean,
Ní h-ain-ċion a ċolann,
A anam is aingeal.”

Gurab é sin an seaċtṁaḋ mac do ṁacaiḃ Beógain Boirne; ⁊ ro ba iad sin seaċt sailmċiallaiġ Ciaráin, gurab uaṫa atá Cros na Macaoṁ ar an Sionainn ⁊ Cros na Macaoṁ ar Ṡliġe Ċluana. Cioḋ tráċt ro ġluaiseadar na cléiriġ ar fuid na Sionann siar, go rángadar go Cluain Dóiṁ gur ḃaineadar lán a gcuraċáin do luaċair ḃuinnġil, ḃárr-ġlais ann. Iar sin do ċualadar guiṫ ċluig an ċléiriġ i n-am easbairte Dia Doṁnaiġ, go nduḃradar nać fágfaidís an t-ionad sin go n-éirġeaḋ an lá Dia Luain orta, ⁊ aduḃradar an laoi mar atá 'nár ndiaiġ :—

"Guiṫ ċluig ad-ċluinim i gCluain,
Oiḋċe Dóṁnaiġ, gan díombuaiḋ:
Ní imeóċad ó ċuala siúd,
Go Luan i n-diaiġ an Doṁnaiġ:

"Dia Doṁnaiġ, do ḋealḃuiġ Dia neaṁ.
Is ann do rugaḋ rí na n-aspal;
Do láiṁ Dé san tsruiṫ ṡoir,
Do baisteaḋ é Dia Doṁnaiġ.

"Dia Doṁnaiġ, do rugaḋ Muire,
Máṫair Ríoġ na Trócaire.
Dia Doṁnaiġ, adeirim ḋe,
Rugaḋ Eóin buaḋa Ḃaiste.

"Dia Doṁnaiġ, fós, is dáil dearḃ,
Tug Mac Dé an ḃruid a h-ifreann.
Dia Doṁnaiġ, d'éis an áġa,
Ḃéaras Dia breiṫ an ḃráṫa:

"Oiḋċe Doṁnaiġ, is binn binn,
Guit an ċléiriġ ad-ċluinim,
Guit an cluig ad-ċluinim-se,
I nDruim Diobraid ós an linn.

"Guit an ċluig do-ċluinim-se,
Dom ḃreit-se go Cluain;
Guit an cluig ad-ċluinim-se,
Dom rad-sa go h-uain.

"Dar do láiṁ-se, a ṁacaoiṁ-se,
Is dar an Ríġ ro-d-ċruiṫ,
Is ionṁain lem' ċroiḋe-se
An clog is an guiṫ."

Aċt ro ḟanfaḋ na cléiriġ an oiḋċe sin ar ġráḋ Ríoġ an Doṁnaiġ, gur ro fearaḋ sioc ⁊ sír-ṡneaċta ⁊ reoḋ; ⁊ d'éiriġ doineann ⁊ mór-ḟeartainn dóiḃ, ⁊ ro éiriġ gaoṫ ⁊ gairḃ-ṡíon na firmaimeinte re a ndíṫ ⁊ re a ndoċar, gur ṁairg dóiḃ dá raiḃ i ndán a gcur i gcolann riaṁ, ⁊ a mbeiṫ an oiḋċe sin gan áiriġte boṫa ná béal sgáṫa leaptan ná lán-teine leó ann. Dóiġ, áṁ, muna mbeiṫ trócaire Dé dá n-imḋíon, naċ raiḃ i n-aigne ḋuine acu ḃeiṫ beó ar na ṁáireaċ d'éis na h-oiḋċe sin, le n-a ḃfuaradar d'éigean ⁊ d'uaṫḃás ó ṁór-anfaḋ na gairḃ-ṡíne sin, go nár ċuiṁniġeadar cráḃaḋ na caoin-léaġaḋ do ráḋ ná do ċantain, ná codlaḋ ná cóṁḟuan do ḋéanaṁ, gur ro saoḃaḋ a gcéadfaḋ go ná facadar saṁla ná ḃaraṁail do ḋoiṁne ná do ḋoininn na h-oiḋċe sin riaṁ, ar niṁniġe a fuaċta ⁊ fós ar ḟuaire na maidne. ⁊ do ḃádar ann tráṫ na maidne ar na ṁáireaċ, go gcualadar an brón-ċóṁráḋ ciuin, uir-íseal, éagcaointeaċ, láin-imṡníoṁaċ, ós a gcionn i n-áirde ar aill ur-áird ṗríoṁ-ḟairsing, gur foillsiġeaḋ dóiḃ é tré ḟeartaiḃ a naoṁṫaċta. Giḋeaḋ mór d'olc ⁊ d'anró ⁊ d' imṡníoṁ fuaradar, tugadar an cóṁráḋ dá n-uige ⁊ dá n-aire. Agus is iad do rinne an cóṁráḋ .i. fiolar darḃ' ainm Léiṫín ⁊ éan dá éanaiḃ ag agallaṁ fria aroile go ciúnlánaċ gearánaċ, ag éagcaoine a ḃfuaċta go truaġ, tuirseaċ, imṡníoṁaċ, go ndubairt an t-éan ris an ḃfiolar: "A Léiṫín," ar sé, "an cuiṁneaċ leat leiṫéid na maidne aniuġ ná na h-oiḋċe aréir, do ṫeaċt ar t'eólas roiṁe so riaṁ?" "Ní cuiṁin," ar Léiṫín, "go gcuala ná go ḃfaca a saṁail ná baraṁail di ó cruiṫniġeaḋ an doṁan."

"Agus an cuiṁin leat féin nó an gcuala tú a leitéid?" ar an fiolar ris an éan. "Atáid daoine le n-a cuiṁin," ar an t-éan. "Cia h-iad féin?" ar an fiolar. "Duḃċosaċ Binne Gulbain," ar an t-éan .i. "daṁ díoṁór díliońn atá ag Binn Gulbain ⁊ is é óglaoċ is sine cuiṁne dá cóiṁ-sine féin i n-Éirinn é." "Ort do ċol ⁊ do ḋuais! Dar ndóiġ, níl a ḟios sin agat-sa. Giḋeaḋ, cioḋ fada sin uaim-se raċad dá ḟéaċain an ḃfaġainn sgéala uaiḋ." Annsin gluaiseas Léiṫín roiṁe go h-iméadtrom, ⁊ noċar ḃféidir leis éirġe go h-árd le neart na gairḃ-ṡíne, ⁊ ní mó ḟéad go h-íseal le fuaċt na fíoḋḃaiḋe ⁊ le h-iliomad an uisge. Agus gér ḋeacair ḋó é, do ġluais go h-iméadtrom iníseal, ⁊ noċar ḃféidir le neaċ ar biṫ a ḟaisnéis ná a innsin a ḃfuair sé d'olc ⁊ d'anró ag dul go Binn Gulbain ag iarraiḋ Ḋuḃċosaiġ. Agus ro fuair an daṁ ceann-ḃeag cos-luaṫ dá ṫoċas féin le fioḋ-lomán daraiġe, gur ṫúirlig Léiṫín ar ḃinn don lomán maille ris, ⁊ beannuiġeas don daṁ tré n-a úrlaḃra féin, ⁊ fiafruiġeas de arḃ' é Duḃċosaċ é. Aduḃairt an daṁ gurḃ' é, ⁊ aduḃairt Léiṫín an laoi:—

L. "Aoiḃinn duit, a Ḋuḃċosaiġ,
Ar Binn Ġulbain ġéir;
Mó sreaṫ ⁊ anaċ
Tar ar lingeas léim.

"Ní h-eagal duit cuanartaċ
Tar éis Féine Finn,
Aċt sib saoġlaċ seargair,
Ó gaċ glinn go glinn.

"Abair liom, a Ḋuḃċosaiġ,
A ḋaim, ċinn ar ċaoiṁ,
Macasaṁla na maidne-se
Cuin do rála ḋíḃ?"

D. "An ċeist do ċuir-se,
A Léiṫín ġlinn ġaoiṫ,
Mac saṁla na maidne-se
Cuin rála ḋíoḃ."

"Innis dom, a Ḋuḃċosaiġ," ar Léiṫín, "créad is aois duit." "Inneosad," ar Duḃċosaċ, ".i. is cuiṁin liom an darac so síos do ḃeiṫ na daraċán, ⁊ aon bliaḋain do rugaḋ mise i mbun na daraiġe do ḃí ann, ⁊ ro h-oileaḋ mise ar an leaba so nó gur ḋaṁ dío-ṁór mé, gur ċasas an adḃaid so trém' oileaṁain uirre, gur ḟás an dair iar sin go raiḃ 'na h-ógḋaraiġ móir, ⁊ do ṫiginn-se dam' ġnáṫ-ṫoċar féin ria gaċ nóna d'éis m' airtis ⁊ m' imṫeaċta, go bḟanainn aige san n-ionḃaid sin go maidin ar na ṁáireaċ, ⁊ noċa gcuireaḋ tairdeal ná trom-ḟiaḋaċ orm go roiċinn an crann céadna, gur ḟásamar ria aroile, go ndeárnaḋ díom-sa daṁ dío-ṁór díomsaċ ⁊ lomán lom lán-ċríon don ċrann so ad-ċíḋ-se, go bḟuil na ṁaosgán ṁór ṁaḋmṫa gan bláiṫ gan toraḋ ná duilleaḃar aniuġ iar gcaiṫeaṁ a ḟeaḋ ⁊ a ḟaoġail. Cid tráċt cuireas luċt cúig céad bliaḋan do leat díom, giḋeaḋ ní ḟeaca ⁊ ní ċuala ris an ré sin ionsaṁail ná tuairim na h-oiḋċe aréir."

Gluaiseas Léitín roiṁe d'ionnsuiḋe a éan ⁊ ar roċtain ċum baile dó aduḃairt an dara h-eán ris: "An ḃfuairis fios ná fuasglaḋ an sgéil um a ndeaċair?" "Ní ḟuaras," ar Léitín, ⁊ ro ġaiḃ ag iomċasaoid ar an éan tré n-a ḃfuair d'ḟuaċt ⁊ d'anró, go nduḃairt: "Cia aige a saoilfeá a ḟios d'ḟáġail dam anois" ar Léitín. "Atá a ḟios sin agam," ar an t-éan, "i. Duḃġoire .i. lon Ċluana Fearda Ḃearaċáin." "Maiseaḋ," ar Léitín, "raċad dá ionnsuiḋe." Agus gér ḃfada sin uaiḋ do ġluais roiṁe nó go ráiniġ Cluain Fearta Ḃearaċáin, ⁊ ro ḃí ag feiteaṁ na h-éanlaiṫe nó go ráiniġ leó sgur dá n-innilt, go ḃfaca Léitín aon éan barda baraṁail bárr-áluinn biot-ḃuaḋaċ dá ionnsuiḋe go méid loin ⁊ go ngile eala, ⁊ iar dteaċt ċum láiṫriġe dó ro fiafruiġeas Léitín de arḃ' é Duḃġoire é. Aduḃairt sin gurḃ' é. Ro ba iongnaḋ iar na n-innsin gurḃ' é .i. an lon do ḃeit gléigeal, go nduḃairt Léitín an laoi:—

1. "Cionnas sin a Ḋuḃġoire,
Binn ar do lon-ġoire?
Minic ro ċuiris cuardaiġte
Ar feaḋ feaḋa gorm-duille:

"A gCluain Fearda na sreaḃ mbán,
Sire Máġ Life lomlán,
Ó Ṁáġ Life ag teaċt anoir
Go Cill Dara na deaġoid.

"As sin duit-se, léim tar gaċ fál,
Gus an mbaile i mbí mBearaċán;
As sin duit-se, ċuim do neid,
I gcill do ḃeannaiġ Bríġid;

"A Ḋuḃġoire, innis dom,
Do ṡaoġal iomáireaṁ,
Macasaṁla na maidne andé
An dtárṫaiḋ tú, a Ḋuḃġoire?"

D. "Dóṁ-sa sin ba saoġal slán,
Trí ċéad bliaḋan roiṁ mBearaċán,
Saoġal Ḃearaċáin do ċaiṫeas,
Do ḃíos buan a ḃioṫṁaiṫeas.

"I n-aon aimsir do ḃí Luġaiḋ na Lann,
Seal na ríġ ar Éirinn.
Ní ḃfuaras ar muir ná ar tír,
Aiṫin na laoi sin, a Léiṫín."

"Maiseaḋ, is í mo ṫoisg féin ċuġat-sa," ar Léiṫín, "dá ḟiafruiġe ḋíot an dtárṫaiḋ tú, nó an cuiṁin leat leiṫéid na maidne andé do ṫeaċt ná d'ḟaicsin riaṁ ar a h-olcas." "Ní cuiṁin liom go ḃfeaca," ar Duḃġoire, "ná fós baraṁail di."

Dála Léiṫín, ḃí doilig dobrónaċ óir níor ḃuḋ lia-de a sgéala sin, ⁊ gluaiseas roiṁe go ráinig a nead ⁊ na h-éin. "Sgéala agat aniuġ?" ar an t-éan. "Nárb soirb ná sona duit-se coiḋċe," ar Léiṫín; "ní ḃfuilid sin agam, aċt mar do ḃaḋas ag imṫeaċt dam, aċt amáin méid mo ṫuirse ó gaċ siuḃal ⁊ aistear dá dtig díot-sa ḋéanaṁ dam, gan a ḃeag ná a ṁór dod' ṫairḃe ná dod' toice d'ḟáġail dam," go dtug síde sanntaċ sáir-niṁneaċ dá ġulbain ċum an éin gur ḟóbair aġaid-foġla ⁊ feol-sgaoilte do ḋéanaṁ de le h-aingiḋeaċt, ó n-a ḃfuair d'olc ⁊ d'anró ag dul go Cill Dara, gur sgréaċ an t-éan ós árd go trom-tuirseaċ éagcaointeaċ, go nduḃairt Léiṫin: "Air sin is truaġ ⁊ is doilġe liom má atá fios i n-Éirinn ag aon duine gan a fios agam féin." "Maiseaḋ, go deiṁin atá," ar an t-éan ".i. ag Goll Easa Ruaḋ, ⁊ ainm eile ḋó .i. Éigne Áṫa Seanaiġ, ⁊ is dearḃ go ḃfuil a ḟios siúd aige má tá san doṁan fios." "Deacair liom imṫeaċt ar t'eolas," ar Leiṫín, "⁊ ro ba ṁaiṫ a ḟios súd d'ḟáġail." Giḋeaḋ ro ġluais roiṁe ⁊ níor ṫúrna go ráinig Eas Ruaiḋ mic Ṁoġairne, gur ġaiḃ ag breiṫniuġaḋ ⁊ ag mór-ḟéaċaint na h-easa uaḋa, go ḃfaca an éigne ḃreac-ḃallaċ ag innilt for san áṫ, gur ḃeannuiġ ḋó go nduḃairt: "Saḋail sin, a Ġoill. Ní h-ionann siḃ ⁊ sinn-ne, óir ní h-ionann galar dúinn," ⁊ aduḃairt an laoi:—

L. "Saḋail sin, a Ġoill go ngrinn,
Mó sruiṫ i n-deaċair na ḋáil,
Ní h-ionann siḃ ⁊ sinn-ne,
Siuḃlaċ orm dá innsin.

"Is ċuġat ṫánag ó m' ṫiġ,
A Ġoill Easa Ruaiḋ ró-ṁoiġ;
Caiḋe do ċuiṁne go gcionn,
Nó caiḋe t'aois re a h-áireaṁ?"

G. "Mo ċuiṁne is fada soin,
Noċa h-urasa a h-áireaṁ.
Ní ḃfuil ar talaṁ na dtor,
Neaċ aṁlaiḋ aċt mé am aonar.

"Is cuiṁne liom, ní cuiṁne géar,
Ceaṫa dioṫċuir na dileann,
Ceaṫrar ban is ceaṫrar fear,
Do ḃí na ndiaiġ san doṁan.

"Cuiṁne liom Pádraig na bpeann,
Do ṫeaċt i dtír n-Éireann,
Is Fir Bolg, fearḋa an dáil,
Do ṫeaċt ó'n nGréig dá gaḃáil:

"Fionntainn is fíor-ċuiṁne liom
Do ṫeaċt sa tír-se láiṁ riom;
Ceaṫrar fear luċt a loinge,
'Sa gcóiṁlion do ḃanċoire.

"Cuiṁin liom Párṫalán cáin
Do gaḃáil riġe ar Ultaiḃ,
Cuiṁin liom seal roiṁe sin
Glas mac Aimbite i n-Eaṁain.

"Tárla mé maidean nár ṁín,
Ar an aḃainn-se, a Léiṫín;
Ní ḃfuarar maidean mar sin
Riaṁ roimpi ná na diaiġ.

"Do rugas léim i n-áirde
Fá ċeannaiḃ mo ċruaḋ-ċarraige;
Sul do ṫúrnas dam tiġ
Do ḃí an linn na lic oiḋre.

"Rug orm an fiolar ós tír,
Siḋe anfaḋaċ ain-ṁín,
Do rug leis mo rosg ġorm ġlan;
Daṁ-sa níor soirḃ an saoġal."

"Maiseaḋ is í mo ṫoisg féin ċugat," ar Léiṫín, "dá fiafruiġe díot an dtárṫa tú nó an cuiṁin leat leiṫéid na maidne andé." "Do ṫárṫas go dearḃ," ar Goll, "óir is cuiṁin liom teaċt na dilinne, ⁊ is cuiṁin liom teaċt Párṫaláin ⁊ Fionntainn ⁊ Clanna Neiṁiḋ ⁊ Fir Bolg ⁊ Tuaṫa Dé Danann ⁊ Foġṁaraiġ maca Míleaḋ ⁊ Pádraig mac Alpṗrainn; ⁊ is cuiṁin liom gur ċuir Éire an diorma sin di. Tárṫaiġ ⁊ is cuiṁin liom maidin ba ṁeasa ná 'n ṁaidin sin, ⁊ maidean eile i n-éaġmuis an ṁóir-ċeaṫa d'ár ṫuit an dileann, ⁊ níor ḟág an díle aċt aon ceaṫrar aṁáin fear ⁊ ceaṫrar ban .i. Noe mac Láiṁḟiaḋaiġ ⁊ a ḃean, ⁊ Sem Cam ⁊ Iapet ⁊ a dtriúr ban, gurb iad sin luċt na h-airce go deiṁin, ⁊ ní áirṁeann duine ná Canóin gur ḟág Dia duine ar doṁan gan díoṫuġaḋ aċt an t-oċtṁar sin; giḋeaḋ áirṁid eólaiġ ⁊ uġdair go firinneaċ gur ḟág Dia ceaṫrar eile ag coimeád eoil ⁊ cineóil, ⁊ ag gaḃáil geinealaċ go coṁċoitċean, óir níorḃ' áil le Dia sgéala na ndaoine do ḋíċealt, ⁊ d'ḟág Fionntainn mac Láiṁḟiaḋaiġ re fuineaḋ na gréine ṫeas ag coimeád feasa iarṫair an doṁain, ⁊ fós friom-sa furḋaċta ag coimeád tiġearnais an tuaiscirt, ⁊ an Fáiḋ ⁊ an t-easbog ag deaġ-órduġaḋ an deiscirt, ⁊ is iad sin ceiṫre do ḃí beó i n-éaġmuis na h-airce, gur ċuiṁin liom-sa an luċt sin uile a Léiṫín," ar Goll, "⁊ ní ḟaca saṁail na maidne sin ar a h-olcas, aċt aon ṁaidin aṁáin ba ṁeasa ná an ṁaidin sin adeire-se, ⁊ ná gaċ maidin dá dtáinig riaṁ roimpi .i. lá n-aon dá raḃas-sa ar an linn-se go ḃfaca eitealán niaṁḋaṫaċ, ballċorcra, ós mo ċionn i n-áirde, gur lingeas dá ṡiḋe, ⁊ sul túirlig mé do rinneaḋ aoin-leac oiḋre don linn uile tar m' éis, gur ċongaiḃ mé for san oiḋre sin, go dtáinig an fiolar dam ionnsuiḋe ar nam ḟaicsin dó, go dtug siḋe sanntaċ sáir-niṁneaċ orm, gur ḃain súil as mo ċeann, ⁊ ro ba dam ṫruime nár ḟéad mé tógḃáil, gur ṫeilg an tsúil fá'n linn, ⁊ ro ċuireamar ar aon sparrainn re ċéile gur ḃriseamar an t-oiḋre le spreoingioċt na sparrainne sin, ⁊ le h-iliomad na fola flannruaiḋe ag teibearsan ó m' ṡúil-se, gur ḃriseaḋ an t-oiḋre de sin go ndeaċas-sa fá'n linn ar éigean gur ċailleas mar sin mo ṡúil; ⁊ is dearḃ a Léitín," ar Goll, "gurḃ' í sin aon ṁaidin is measa go mór dá ḃfaca-sa riaṁ, ⁊ is measa ná an ṁaidin sin adeire-se."

Dála na gcléireaċ, do ċóṁairliġeadar re ċéile an ḃfanfaidís re sgéala do ḃreiṫ orṫa. Giḋeaḋ fuaradar an oiread san d'olc ⁊ d'anró, d'fuaċt ⁊ d'imḟníoṁ, nár ḟéadadar fulang ná fuireaċ, ⁊ adubairt Maolán an cléireaċ: "Guiḋim féin an Coiṁḋe cóṁaċtaċ ⁊ an Tríonoid toġuiḋe go dtig an fiolar .i. Léitín leis an sgéal do ġeabaḋ go Cluain dá innsin do Ċiarán."

Dála Ġoill, ar sin ro ḟiafruiġ do Léitín cia ro-s-ċuir d'iarraiḋ sgéala é. "An dara h-éan dom éanaiḃ féin." "Is truaġ san," ar Goll, "is mór gur sine é sin ná tusa ⁊ mise leis, ⁊ ag sin an tí ḃain mo ṡúil asam-sa, ⁊ dá mbaḋ áil leis na sgéala sin d'innsin duit-se is dó ba usa é; ⁊ is é sin an sean-ṗréaċán eaċlaċ, ⁊ ro ṁaoluiġeadar a ingne le h-ársaiḋeaċt, gurab é is beaṫa dó, ó ċuaiḋ a lúṫ ⁊ a láṁaċ ⁊ a ḟaláṫar féin as, .i. beiṫ ó gaċ neid go ċéile ag múċaḋ ⁊ ag marḃuġaḋ ealta gaċa h-éin ⁊ ag á dtumailt, ⁊ dá ḃríġ sin ní ḃéara tusa beó ar t' éanaiḃ féin, ⁊ a ċara ġráḋaiġ is fearr do ċonarc riaṁ, dá mbeire tusa beó ar ḋul tar ais fair cuiṁnig ar imir sé ort, ⁊

ḋíoġail na h-eóin ⁊ t'aistear ⁊ do ṫuras air, ⁊ fós cuiṁniġ mo ṡúil do ḋíoġal air.”

Ceileabras Léitín do Ġoll ⁊ gluaisear roiṁe i bfriṫin na conaire céadna na réimiḃ ró-luaṫa, óir ba ḋóiġ leis ná béaraḋ beó air a éanaiḃ ná ar a aḋḃa; ⁊ do ḃí áḋḃar na h-eagla sin aige óir ní ḃfuair aċt áit a neide ar dit a éan ar n-a n-iṫeaḋ don ṗréaċán eaċlaċ; go naċ fuair Léitín do ṫairḃe a ṫosga aċt easba a éan, ⁊ ro imṫiġ an sean-ṗréaċán eaċlaċ d'éis na foġla sin do ḋéanaṁ go nár ruġ Léitín air, ⁊ ní mó ro ḟeidir cá conair 'na nḋeaċaiḋ. Ní eile fós, dob éigean dó dul gaċ Luan tré ġuiḋe an ċléiriġ go Cluain, mar ċuaiḋ an fiolar ar ḃinn ṁór-ċluigṫiġe Ċluana, gur ḟoillsiġ é féin don naoṁ éarlaṁ .i. Ciarán, go raiḃ ag fiafruiġe sgéala ḋe, ⁊ aduḃairt Léitín gur doilġe leis ná sin a imṫeaċt ⁊ a ḋeacair féin. Annsin aduḃairt Ciarán go dtiuḃraḋ loġa ⁊ soċar a sgéaluiġeaċta ḋó .i. gaċ uair do h-inneosdaí a eaċtra dá mbaḋ doineann nó feartainn dío-ṁór do ḃeaḋ an tan sin ann a ṫúrnaṁ i soininn ⁊ i so-aimsir, ⁊ aduḃairt Léitín gur tuigeaḋ dó naċ iad na h-eóin ná an aḋḃa do ġeaḃaḋ uaiḋ, ⁊ ó naċ iad gur ṁait leis gan a ṫuras ná a aisdear do ḋul i n-aisge. Agus innsear Léitín a imṫeaċta ó ṫúis go deireaḋ amail aduḃramar reoṁainn, gur sgríoḃamar mar a fuaramar reoṁainn iad, aċt muna ndeárnamar focal dearmaid. Gonaḋ í sin Eaċtra Léitín go nuige sin.

(Foirċeann.)

NOTES.

NOTES.

1.—THE SMALL PALACE OF ALLEN. (Text. p. 3).

(All MSS. referred to below, unless otherwise stated, are those of the Maynooth College Library).

This story, as well as No. IV. below, has already been printed in Irisleaḃar Muiġe Nuaḋaḋ, 1906-7. We have, however, totally revised them, and made many corrections, as we collated the various MSS. In the preparation of the text MS. 3 e 18 [1797] pp. 174-188 has been followed, but the copies which exist in MS. 3 d 3 [1817] pp. 249-262 and 3 g 14 [1830] pp. 51-64, have been found very useful in elucidating obscure passages.
This tale is also to be found in London B. M.; and Dublin, Royal Irish Academy, Stowe 867, folio 248a. It has been published in Silva Gadelica, Part I., pp. 336-342, and translated in Part II., pp. 378-385, by Standish H. O'Grady.

Bruiġean, a formation from broġ, O. Ir. mrúiġ, which we often find in place-names, e.g., Brugh, Bruff, and in ending *-burgh*. This is often spelt bruiḋean to distinguish it from bruiġean, a quarrel, but MSS. show that this distinction is a very modern invention, though perhaps a useful one. Dr Douglas Hyde translates the title, "The Little Brawl at Allen" in his Lit. History of Ireland, p. 385, but owing to the reference to bruiġean ṁór na h-Alṁaine in No. III., 241 above, we are inclined to prefer our own translation. For the origin of the name *Alma*, see *Irische Texte, Vierte Serie*, 1 *Heft, pp.* 35-37.

5. urranta, *most distinguished*, often written urruṁanta.
7. bráṫar ⁊ com-ḃráṫar, are both gen. plurs. after noun deicneaḃar.
19. Laoiġse (?). MS. here reads Liffe which we cannot explain.
25. cinnte past participle of cinnim, *I determine*, i.e., *determined, fixed*. From this the meaning *determined* or *restricted* in regard to quantity arose, e.g., cuireaḋ nár ċinnte, *a hearty welcome*, a welcome that was not stingy.
37. fosaḋ, *quietness*, contains the same root as we find in phrase i ḃfus, foslongṗort and anois from the Mid Ir. *ind foss sa*.
41. feallsaṁain. The Gr. word *φιλόσοφος* being accented in O. Ir. on the first syllable gave *felsub*. The *-b* was later changed -ṁ, by analogy with nouns which had personal ending -aiṁ. Cf. claiḋeaṁ below, from O. Ir. *claideb*.
52. mo ḃain-eaċlaċ, *my female messenger*. Note the composition-form of bean used here.
55. cíos, Lat. *census*. The loss of -n- was made up for by compensatory lengthening, giving -í-.

62. leór, O. Ir. *lór* but the 'l-' was subsequently made slender owing probably to the influence of léir.

64. seanċuiḋe, *a story-teller*, from root **sene-quo-, old* (Lat. *senex*), as old men alone could be proficient in the art. Cf. presbyter, a priest, properly, an old man. We find the same root without the termination *-quo-* in Ir. sean, Lat *senis*.

71. naċ tug. In Mod. Ir. we generally find eclipsis after naċ. Even in Keat. we find it without eclipsis. In Old and Mid. Ir. *nach* was only used where there was a pronoun infixed. By analogy with go eclipsis was developed in Mod. Ir.

85. le n-a ċóigiḃ, with his provinces. cóige (cúige) literally, *a fifth part*, is a word which came into use when Ireland was divided into five provinces. There are only ceiṫre cúigí in Ireland now.

87. an méad. We often find an ṁéid used as nom. in Munster.

90. ár from **ag-ro-s*, slaughter. cf. Lat. *ager*, a field, originally, *field of slaughter*; Gr. ἄγρα, *prey*, and ἀγρός, *a field*, Eng. *acre*.

98. Sí sin uair. Notice the omission of the article before uair.

102. An uair eile ⁊rl. Note the style in this whole sentence.

108. liag g. lig (O. Ir. *liac*), cf. idir ḋá líġ an doras (Séadna). Orig. Nom. *lie, lia*, as in *Lia Fail*, etc. This word originally contained an *-nk-* which gives *-ng-*, W. (p)licca, Lat. planka.

127. do-béarfainn. This is properly an *-é-* Fut. but the force of the *-é-* has ceased to be felt and -f- has been inserted by analogy in Mod. Ir. In O. Ir. *-é-* Fut. arose by widespread analogy with a few reduplicated futures with a weak form of the root, e.g. *céla*, from **cechla* from **ki-kl-a* (*kl* being a weak form of the root *kel*). Only three examples of the *-é-* Fut. survive in Mod Ir. They are béar-, déar-, and déan-.

128. a. This is equivalent to the Gr. ὦ, and should regularly be á, but not being stressed, in course of time it became short.

140. By analogy with ní ba as here we got Mod. Ir. níora; e.g., for níor fearr we get níora ḃfearr, and for níor sia, níora ṡia, i.e., níora aspirates all consonants except 'f' which it eclipses.

145. dá dtiuḃrṫá-sa, 2 sing. past subj. of taḃraim. In Mod Ir. the pres. subj. is often used with dá though it was not in O. Ir.

146. díol and verb ḋíolas below, line 152. This is probably a corrupt spelling of díoġal, *destruction*, and ḋíolas, a denominative verb formed from it though confused with verb díolaim, *I pay*.

174. dineaḋ. The older passive form is déanaḋ. This stem din- or dein- was brought about by analogy. deirim and beirim had -é futures déara and béara respectively and it was felt that there should be a verb deinim to correspond with future déana.

182. áḋṁarac. This word should probably be written aḋḃaraċ, and not as if it came from áḋ, *luck*. We never find both suffixes -ṁar and -aċ together in the same word, and besides if it had been formed from the noun áḋ, it would regularly be áṫṁaraċ.

182. iolḃuaḋaċ, *having many virtues*. iol- indicates plurality and is cognate with Gr. πολύς and Sanskrit *puruh* or *purus*, Gothic *filu* In O. Ir. its comparative form was lia from which noun liaċt was formed, and from this an adj. liaċtaċ with comparative form liaċtaiġe.

200. A ḃuiḋe leis na déiḃ, *thanks to the gods for it.* An instance of proleptic a anticipating the following phrase, do roċtain im aġaiḋ ċum cóṁraig.

211. ’san gcaṫ, *into the battle.* The initial ‘ s- ’ here is the first consonant of the old accusative of the art. appearing regularly after the proposition i which is here omitted. The acc. of the article ended in a nasal and by analogy with this case sa (though only part of the old art.) causes eclipsis of the following consonant often when it means *rest in* a place.

212. ṫug. When it was forgotten that this verb contained the preposition do- already (being from *do-ucc*), do, the sign of the past tense (but itself originally the preposition *do-* prefixed by analogy with verbs like do-ċuaiḋ) was prefixed causing aspiration.

227. gród-gleó. gleó was originally declined—N. gleó, G. gliaḋ, D. gliaiḋ, but at present the N. is generally used in all cases in the singular.

229. sgiaṁaċ, adj. formed from sgiaṁ, which is cognate with Gr. *σχῆμα.* It at first had reference to the *form* or *shape* but now means *beauty.*

254. fuinneog. *fenester* is the O. Ir. word. From Old Eng. *wind-oge.* The latter part is the same as Germ. *auge,* ‘ eye.’ Lit. the word meant ‘ wind eye,’ i.e., an opening for air.

257. méir-leaḃair, *long-fingered.* This attribute was looked on as a sign of nobility, as it betokened that such a person did no work. méar from **mak-ra,* lit. : *the long thing,* is only another form of the word *már* from which we got mór, *great, big.* Cf. déar from **dak-r,* Gr. *δάκρυ,* Lat. *lacrima* for *dakrima.*

267. do ḟeinneadar tiompáin. feinn is here used in its original meaning, i.e., *to play.* It also means *to sing.* tiompán is cognate with the Gr. *τύμπανον.*

275. ríoġ-ḋaṁna, lit. : the making of a king, *a tanist.* daṁna is cognate with the W. *defyndd,* and contains the root *dem- or *dom- which we find in Gr. *δέμω, I build, δέμας, form or shape,* Lat. domus, a house, etc.

311. gurab é Caireall. This method of expressing Oratio Obliqua by means of ‘ ro ’ with the copula is a developed form. In O. Ir. this would read *as n-é C.,* where *n-* was a special relative mark in O. and Mid. Ir. *ro-* with the copula to express O. O., arose by analogy with use of *ro-* with the Subj. in *wishes,* etc.

312. ṫornuiġ formed from túr, cf. toraċ. The *-n-* is analogical with *-n-* Presents as *benaim* or perhaps to a greater degree with *-n-* in *-n-* nominal stems like ainmniġim, céimniġim. Cf. *-n-* in Eng. *tobacconist.*

330. téiḋeann. In O. Ir. 3 sing. Pres. Ind., the ending in the prototonic form was lost owing to the accent, and ended with the last letter of the stem in strong verbs, and with a vowel in the case of weak verbs. Many of the strong verbs were *-n-* stems, and from their reappearing so often in enclitic positions (after ní, naċ, go, an, ⁊rl.), -n was associated with the 3 sing. prototonic ending. Thus *as·renid* would have 3 sing. prototonic form *renn* (*n* here being

doubled as in many cases after slender l, n, r, cf. Éire, g. Éireann). This -nn became generalised by analogy and being broad we got -ann, which has now being extended to the Abs. form 3 sing. and is used in all regular verbs and in some irregular ones as téiḋeann above.

2.—THE PURSUIT OF SADHBH, DAUGHTER OF OWEN THE YOUNG. (Text, p. 17).

The present tale has been edited from MS. 3 G. 14, pp. 145-169, O'Renehan Collection in the College Library, Maynooth. This present version was copied about 1830—judging from the date given in the same MS. for another tale—by Miċéal Ó Riáġallaiġ. There are two other versions in the College Library, 3 b 19, written in the year 1819 by John Twomy of Six-mile-bridge, Co. Clare. This MS. is, however, imperfect—the first few leaves being missing. Otherwise it is similar to 3 G 14. The third MS., 3 D 3, in the Murphy Collection contains a mere epitome of the tale, and is full of inaccuracies.

There is also a copy of this tale to be found in Egerton 128 in the Library of the British Museum, written by Maurice Mac Gorman in 1748. Trinity College possesses another copy of it. Dr. Douglas Hyde, it would seem, has a copy of it also—*vid. Lit. Hist.*, p. 379.

1. ré comes from O. Ir. *ria* (before). Its place is supplied in Mod. Irish generally by le.

11. iolṁaoine < iol, 'plurality,' and maoin, wealth. Hence 'great treasure.' With maoin compare Lat. *munus*.

12. aois dána. Dán is cognate with Lat. *donum*, gift, Indo-Germanic **do-*. Hence the meaning is 'those of the gift (of poetry), poets.'

17. cíḋ tráċt, resumptive = now.

19. fris < O. Ir. *fri* (towards). *Fri*, *ria* and *la* of O. Ir. are now mostly replaced by le, except in composition *e.g.*, freaġair, róṁam.

22. gur ḃeag leo, that they regarded as small.

23. ⁊ olcas do ḃí Rí Éireann dóiḃ, seeing how ill-disposed the King of Ireland was to them. Note that though the proleptic 'a' is omitted before olcas, it is nevertheless understood.

27. nár ḃeag leis, he thought it sufficient.

36. fogar na ḃfear ḃfiadaiġ, shout of the hunters. Eclipsis followed the genitive plural of nouns in Old Irish. Here we have a survival of the usage in the eclipsis of fiaḋaiġ after fear.

45. giḋeaḋ, merely resumptive, now.

53. déanṫa, 2nd Sing. Conditional of deinim The O. Ir. form was *do·génta*.

56. iongnaḋ (< in, 'not,' and gnáṫ, usual), hence = wonder, extraordinary thing. Cf. cogaḋ < con and caṫ.

56. seod seoiḋ bréige ná dimḃréige, a wonderful jewel spurious or genuine.

68. ciḋeaḋ fós, adversative = even so, still, notwithstanding.

69. a ṫoirmeasc. Note the proleptic 'a' anticipating an niḋ a dtaḃraidís a dtoil uile.

77. Muinntear < Lat. *monasterium*, through the French 'moutier.' The word is much more restricted in meaning than daoine.

80. ní ḃfuaradar. Fuaradar was first aspirated by ní, but in quick pronunciation a 'w' sound was produced. This would be represented in writing by eclipsis, hence the irregularity.

80. ceaċtar = (strictly), each of two, Lat. *uterque*. Now, however, the word means 'each one,' either, one or other, any, and with negative neither.

84. nó go rangadar, till they reached. Nó go meaning 'until' arose out of sentences in which there was a slight anacoluthon, *e.g.*, abair leis fanaṁaint nó go dtiocfad ar a h-oċt a ċlog, tell him to wait or that (until) I will come at eight o'clock.

95. ag feiṫeaṁ na h-aiḃéise eoċar-ġuirme, watching the blue-fringed ocean. Aiḃéis comes from Lat. *abissus*, an abyss. O. Ir. *abis*.

96. connairc. This form is due to confusion between O. Ir. *ad·condairc* (perfect) and the O. Ir. *con-accai* (preterite), both coming from the verb *ad·ci* = sees. Connairc contains the same root as the Greek *δέρκομαι*.

96. long comes from Lat. (*navis*) *longa*, a man-of-war. Hence any class of 'ship.'

99. inneal cogaiḋ ⁊ cointine, accoutrements of war and strife.

100. déana, 3rd *sing. fut. indic.* corresponding to O. Ir. *do·géna* or protonic *·dignea*.

104. léim is the verbal of lingim. Cf. céim, verbal of cingim, I step. These verbals have become in turn stems for new verbs, and we now have such verbs as léimim, céimniġim, measaim, etc.

107. aibíd comes from Lat. *habitus*. Eng. habit = dress, costume, over-mantle. The lengthening of the 'i' in the second syllable may be due to the influence of aicíd < Lat. *accidit*.

114. déarna, 1st *sing. perf.* of deinim corresponding with O. Ir. *·derni*.

119. ba móide ár n-eagla é, 'our fear as a result of it would have been the greater.' Note that the 'de' of 'móide' anticipates 'é.' Móide is composed of mó (compar. of mór) plus proleptic de. The subject is ár n-eagla; predicate is móide.

120. calaḋ (lit. : the hard part of the strand) = port, haven. Cognate with Welsh *caled*, hard.

124. do ċualaiḋ, the final iḋ comes from analogy with deaċaiḋ.

125. ṫangadar éagsaṁlaċt na n-uile ḋaṫa ann (the strangeness of every colour came upon him), he became of every hue. The pl. verb is used owing to a slight confusion of thought.

126. ionas . . . . an treas feaċt = "So that redder than the kingly rose was he the first time and brighter than the bitter-cold snow of one night was he the second time and blacker than the farrier's coal was he on the third occasion." This was a favourite 'tag' or 'cheville' with the Irish troubadours when describing youthful heroes or heroines.

131. ṫarla, a defective verb in Mod. Ir. (= happened), but it comes, with the addition of 'to' from the O. Ir. *ro·la*, the enclitic form of which was *·ralae*. The perf. pass. in O. Ir. was *do·ralad.*

151. soċar. 'So' is the same as the demonstrative 'so' in the Greek *οὗτος* (<**so-u-to-s*) with the general meaning of "good" in Irish. The corresponding particle do (in doċar, etc.) answers to the Greek *δυσ*, bad. 'So' ending in a vowel should cause aspiration—as it actually does, whereas 'do' as originally ending in a consonant should not. However on analogy with 'so,' 'do' aspirates also.

153. ní ḋíoḃ sin mise, I am not one of those.

158. aiṁḋeoin comes from aṁ, not, and deon, will, consent. Hence = unwillingness.

159. i n-uaṫaḋ, 'alone,' probably from the same root as the Greek *αὐτός*.

162. dearḃseaṫraċ. Note the double genitive. The usual gen. was -seaṫar, but from common everyday use this became regarded as a nom. and a new genitive—seaṫraċ—was formed. This process is continually going on as a language grows and expands. Compare for instance dóċa which is comparative of dóiġ. When however, from constant usage, dóċa had lost its comparative force, a new comparative, dóiċiġe, was formed from it. Compare also Ṫeaṁair, gen. Ṫeaṁra, later Ṫeaṁraċ, and still later Ṫeaṁraiġe (*vid. infra*).

164. inneosad is the only example we now have in the spoken language of the older way of forming the future of such verbs. Compare imeorad, aiṫeonad, etc., in Keating, for which we now say and write imreoċad, aiṫneoċad.

169. Saṁain and Béiltinne were two celebrated feasts in the Celtic calendar. They correspond to the first day of November and May respectively.

170. coinṁeaḋ, billeting. This system of billeting was very common amongst the ancient Irish. It is anglicised under the name of 'coign.'

172. fiafraiġe comes from the O. Ir. verb *iarmi-fo-saig* = seeks, asks, by becoming (1) iarmifóig, then (2) f-iar-fóig, and (3) fiafróig, and (4) lastly fiafruiġ. In Mod. Ir. this verb belongs to the second conjug. but properly it should not as the uiġ (aiġ) belongs to the stem and is not a suffix.

176. míol is a generic word for animal of any kind. It corresponds to the Greek *μῆλον*. It is generally limited in meaning by the addition of some qualifying word, *e.g.*, míol maiġe, hare; míol mara, whale; corra-ṁíolta, midges.

196. tuaṫ, tract of land, hence a tribe. It comes from Indo-Germanic **teuta*. Cf. Welsh *tud*; and Lat. *Teutones*.

196. teaġlaċ comes from **tego slogus*. *Tegos* is an 's' stem, but the 'o' is used chiefly in forming compounds. It means 'household.' For the common change of final aspirated 'g' broad to 'ch' when preceded by a short vowel, compare amaċ (: maġ, where 'ġ' is irregular), teaċ, buaraċ, cuiṁreaċ, ionnraċ, áraċ, ceannraċ (the last five examples being compounds of the Irish root '*reg*,' to 'bind').

208. is luġa orm ná é, that I detest more than him.

214. is fearr láiṁ ⁊ maise, 'of doughtiest hand and fairest beauty.' This idiom is often compared with the Lat. gen. and abl. of quality, *vir summae sapientiae, vir maxima integritate*. In Irish the phrase is generally predicative, and mostly occurs with some part of the

verb is. Compare, however, the usage with the verb tá, *e.g.*, ḃíodar ċoṁ mór an cion ar a ċéile and the attributive use in ní ḟeaca riaṁ beirt ċoṁ géar inntleaċt leo. The usage is closely analogous with the Lat. Acc. of closer definition or Greek Acc. of reference. In O. Ir. the noun is nominative, *e.g.*, *Inti* as *hénirt* HIRESS.

217. ba ḋeaċair do . . . . ó'n mac ríoġ againn-ne, 'twere no easy task to bear away the laurel from our prince here.

222. béarad. This is a survival of the O. Ir. long 'e' Future with the modern personal termination added. The O. Ir. fut. of '*do·biur*' was *do·bér*. Compare go mbéarfainn below where we have the further addition of 'f.'

225. is fearr deilḃ ⁊ éagcosg, of comelier form and more dainty shape. For construction, *vid. supra*, 214.

248. cuirim fa ġeasaiḃ ṫú, 'I make it taboo for you.' It was usual in the Irish romances that the heroes should have certain behests laid upon them which they could not transgress under pain of some great misfortune, in other words the transgression of these commands was 'verboten,' it meant ruin to the individual.

249. nó go ḃfionnaḋ tú, till you find out.

252. dá ḋearḃa naċ ḃfuil eagla na tóruiġeaċta sin orm, 'however certain I am that there is no fear of such pursuit.' This is an adverbial clause. The 'a' always aspirates no matter what the gender of the following noun is. When another noun follows the noun under the influence of d'á it is neither aspirated nor put in the genitive case, but is regarded as a sort of nominative or accusative absolute, *e.g.*, d'á ṁéid airgead atá aige ní'l an iomad aige.

265. taisteall, the more usual form nowadays is taisteallaċ. Compare in this respect naosc and traon, with the now more usual forms naoscaċ (snipe) and traonaċ (corn-crake).

266. fóġṁar, commonly explained as meaning 'a sea-rover,' as if from *fo*, 'near,' and muir, the sea. But in the older writings the word is found stressed on the last syllable from which it would appear that the word rather means fo-ṁór, a very big man (for fo is sometimes intensive). But see Hyde's Lit. Hist., p. 282.

283. is aṁgaraċ atáim ḋe sin, I am inconvenienced by that. Aṁgaraċ comes from aṁ, 'not,' and gar, 'advantage.' Cf. ba ġar ⁊ ba h-aṁgar dó-san sin, that was an advantage and a disadvantage to him. (Clann Tuireann, p. 2).

286, etc. is éigean . . . . do ḃreiṫ liom ar Aonaċ Tailtean, I must of necessity bring with me to the Fair of Telltown every right and every wrong ascribed to the Fenians of Ireland from year's end to year's end.

289. breiṫ Fiṫċeall ⁊ Flaiṫrí, the judgment of Fithil and Flaithri, two famous Irish jurisconsults and judges.

290. molaḋ Ċormaic ⁊ Ċairbre, 'the praising of Cormac and Cairbre.' Cormac Mac Art, King of Ireland, is author of a famous treatise known in Irish literature as the Teagasg Ríoġ or 'Instruction of a Prince' addressed to his son Cairbre of the Liffey. The treatise is a compendium of pagan morality, and gives all kinds of information and advice. For a translation of it, see Hyde, *Lit. Hist.*, pp. 247 et seq.

301. tuitfeam, 'we shall fall.' Note this form of 1st *pl. fut.* corresponding to the conjunct. form of fut. (*-fam* or *-fem*) in O. Ir.

303. ṫionnsgnadar, 'they began,' 3rd *pl.* of tionnsgnaim which comes from O. Ir. *do-in-scanna* (*tinscanna*), begins.

325. tréiṁse (lit.: a period of three months, from Lat. *tres menses*), hence, any period of time

326. gan talaṁ d'ḟaicsin dóiḃ, 'without their seeing land' faicsin comes from O. Ir. '*aicsin*,' which was dat. of *aicsiu*, the verbal of *ad·ciu*, I see. In Mod. Ir. it is generally written feicsint or feiscint, the 't' being added from analogy with such verbals as tabairt where 't' is regular. Compare in this respect also leanaṁaint, leigint, etc.

328. go ḃfeaca féin, 'that he himself saw.'

331. inis do ċíḋ ar muir, 'the isle which thou seest in the offing.' Cíḋ corresponds to O. Ir. cí, 2nd *sing. pres. indic.* enclitic form of *ad·ciu*, I see.

345. gur ġaiḃ leiṫeid a ḋá ḃonn don traċt ġeal, 'that he took the breadth of his two feet of the silvery strand.'

353. ar ḟeaḃas leis a ḃfeicsint ('because he regarded seeing them as so excellent'), 'because he was so glad to see them.' The aspiration of the 'f' (though possibly due to ar, with the proleptic 'a' understood), shows that the proleptic 'a' anticipating a ḃfeicsint is understood.

380. i ḃfiaḋnaise Oisín, 'in presence of Oisin.' Fiaḋnaise probably comes from O. Ir. prep. *fiad*, 'before,' 'in presence of,' and not from the Middle English '*witnesse*.'

380. d'ḟearadar, 'they extended, poured forth.' The verbal fearṫainn is now exclusively used for the pouring forth of rain, raining.

381. fáilte in Mod. Ir. means 'welcome,' whereas *fáilid* in O. Ir. meant 'joyful.' Cf. also ráṫ which means 'grace' in O. Ir. and 'good-luck' in Mod. Irish.

385. go ceann cóiciḋise, 'to the end of a fortnight,' fifteen nights. The Irish reckoned the nights as preceding the days. The Ecclesiastical day is similarly reckoned from Vespers to Vespers. The custom of reckoning the day from sunset to sunset is however not of Christian origin in Ireland. Caesar tells us that it obtained among the Gauls also. We have a survival of the usage in such expressions as Oiḋċe Saṁna, Oiḋċe Nodlag, etc. (*Vid.* Laoí Oisín so ably edited by Tomás Ó Flannġaile).

385. Lá n-aon. Lá was neuter in O. Ir. Hence nasalization followed it in imitation of or on analogy with the neuter -o- stem nouns.

387. feasta, now. It comes from O. Ir. *fecht* (Welsh, *gwaith*), course, time. The expression used in O. Ir. was *in fecht-sa*. This became in Mid. Ir. '*ifechtsa*,' and '*fechtsa*,' whence by means of metathesis it became '*ifesta*' and '*festa*,' modern feasta.

388. ar biṫ, in the world, at all. biṫ comes from O. Ir. *bith*, g. *betha*, world. Compare the phrase ar doṁan.

388. raċfas. Note the relative ending of the future which is almost altogether lost in Mod. Irish.

392. cá h-áit 'nar ḃ'áil leis dul, 'what place it was to which he intended to go?'

398. Ṫréaṫan is also an epithet of the sea, possibly from Greek Τρίτων, Triton, the sea god. See *Eriu*, Vol. II., pt. II., page 124, *na treathnu sroibthened*, the seas of sulphurous fire; *vid.* also O'Connell's Selections from Three Shafts, p. 23. See also Táin Bo Cuailgne, ed. Windisch, p. 496, where treaṫan means (1) the sea and (2) an onrush.

404. tiocfa, 3rd *sing. fut.* of tigim, I come. It corresponds with O. Ir. *ticfea*, the enclitic form of *doicfa*, 3rd *sing. fut.* of *do-icc*=comes.

407. tuiḋeaċt is the verbal of O. Ir. *do·tiag*, comes. It is confused now, however, with teaċt (O. Ir. *techt*), the verbal of *tíagu*, I go, and both are now written indiscriminately. The ḋ (for ṫ) is due to the influence of other verbal forms where ḋ was regular (Thurneysen, § 120b, note).

415. is ríoġraiḋe do ríogna, 'royal are thy queens.'

425. ceileaḃraḋ, farewell, leave-taking. It comes from Lat. *celebrare*.

465. d'imṫig gan aga d'agallaṁ a ṫiġearna, 'he went off at once to tell his master.' agallaṁ corresponds to the O. Ir. *accaldam*, which is the verbal of *ad·gládathar*=' addresses.'

468. leigin, v.n. of leigim, I allow. It is sometimes spelled with a suffixed 't,' leigint, from analogy with such verbs as taḃairt. *Vid. supra.*

469. ba baoġal liom-sa dá ṁarḃaḋ mo ṁic, 'I should regard as a danger of death to my son' (for the killing of my son).

473. níor ċás liom a ṫuitim ré neaċ eile san doṁan aċt liḃ-se aṁain, 'I should be more sorely grieved that he should fall at your hands especially than if he fell by the hand of anyone else in the world.' He regarded the Fianna as friends.

475. i ngliaiḋ le duine nó daoine eile, 'in a fight with another person or persons.' Note the ellipsis of the second 'le' which is understood before daoine.

498. is tuairim . . . . do ṁeas. 'It is like an army swimming against a waterfall or putting withes about the sand or endeavouring to measure the salt-sea.'

507. óir níor ġaiḃ eagla riaṁ mé . . . . dá dtaḃair-se uirṫi, 'for I never became afraid no matter what stories were heard of another country and in spite of all the tales you tell (ascribe to it) I shall go to the territories of the Dróluinn.' For construction with luġaiḋe *vid. supra*, 119.

512. raċaiḋ mise . . . mar caḃair ḋíḃ-se liḃ, 'I myself with part of my hosts will go with you to assist you.' mar caḃair ḋíḃ. equivalent to *a dativus commodi—auxilio*—in Latin.

515. na ḃfuil a ḋá oiread . . . linn agat, 'who hast twice the host that we have.' Note how the relativity is expressed.

520. gan fear . . . do ḃreiṫ liom, 'without bringing any retinue, even a shield-bearer with me.' (Lit.: without bringing with me of retinue a man of the bearing of my shield).

523. riaṁ ⁊ 'nḃúr ndiaiġ ann. Note the brachylogy of expression. In full it would read róṁaiḃ ⁊ 'nḃur ndiaiġ, 'before and behind you.'

532. nár ṫig di olc ná imsníoṁ, 'may no evil nor concern betide her.'

539. éanlaiṫ, bird flocks. The word is a compound of éan, 'bird,' and flaiṫ (fem.), 'kingdom.' It is worthy of note that the word is now sometimes pluralised. Cf. teaġlaċ.

546. do noċtadar a meirge . . . . maoṫ-ṡróill. 'They unfurled their showy ensigns of soft satin.' Noċtadar comes from noċt, a participial form from the same root as Lat. *nudus*, bare, naked. Sróll was probably an Irish material—satin or some such fine stuff. The word may be connected with O. Ir. sróll, light (Cormac's Glossary), hence any bright or gorgeous material. Cf. Lat. '*stella*' for '*ster-la*,' and German *strahl*, a ray. (For note on sróll, *vid.* Laoí Oisín, ed. Flannery).

553. coigeadal, singing in harmony, making melody. The word comes from O. Ir. *cétal* (verbal of *canid*) which comes from Indo-Germ. **can-tlo-* with 'con' prefixed.

555. intinn, mind, courage. From Lat. *intentio*.

556. ar ċosg na dtonn dá dtrom-anfaḋ, 'when the waves had ceased from their heavy surging.'

557. do ċuadar go anfaḋ na toirmeasg, 'they scudded before the violence of the gale.'

582. gur obras . . . . ar an mbéal tú, that I undertook to strike you on the mouth with my hand.' This verb resumes in Mod. Ir. the 'f' it had in O. Ir. and is now spelled fóbraim. Cf. *F-an-ópair* in cú (*Stories from The Táin*, p. 11) from *fo-od-ber*, attacks. Cf. also the Mod. d'ḟóbair ḋom. Compare with fóbraim the mod. fanaim which had no 'f' in Old or Mid. Ir.

589. ní ġeaḃaiḋ siad biaḋ ná deoċ uaiḃ, 'no food nor drink will yonder men take from you.'

59[illegible]. gan aṁras, 'of a surety.' aṁras comes from aṁ, 'not,' and O. Ir. *iress*, 'faith,' hence its meaning of 'doubt,' 'want of faith.'

596. imeall, 'that which goes round,' hence 'border.' imeall contains the same root as Lat. *ad-pellere*, to put to land. It comes from Indo-Germ. **mbhel*, and is cognate with Welsh '*ymyl*.'

596. slán na Féinne fúinn, 'bid defiance to the Fianna.'

598. gona = Lat. *una cum* = together with.

610. mar ḃfeacadar, 'where they saw.'

620. olġaisge comes from oil, 'blemish, reproach,' and gaisge, 'deed of valour.' Hence disgraceful deed.

625. caiṫ-éide from caṫ, 'battle,' and éide, 'clothes,' hence armour, panoply.

646. seaċt ḃfiċead. fiċead and *viginti* come from the same root **vikmti*.

650. ⁊ nár ḃeag leo a ḃfuaradar do ḋoċar . . . . d'á n-aiṁḋeoin, 'and that they had got quite sufficient hardship except that they had to get more in spite of themselves.'

660. bolg aoire, 'a satirist's blister.' We read in the old stories that Nede, wrongfully, satirised his uncle Caier, King of Connaught. "Caer arose early next morning. He put his hand over his countenance and found on his face three blisters caused by the satire, namely Stain, Blemish, and Defect, to wit, red and green and white." The ancient Irish were adepts at the art of satirising. See Hyde's *Lit. Hist.*, p. 328.

661. muna nDeaċaiḋ sé, if he did not go. Deaċaiḋ is used in Ulster, Deaġaiḋ in Munster.

662. D'eagla teanga . . . . do ḋul faoi, 'for fear that Conan's sharp and cutting tongue should assail him.' The whole expression is regarded as being closely governed by D'eagla, hence teanga is not Genitive case.

669. muna mbrise . . . . nó muna dtuite, 'unless the earth gives way beneath me or the firmament tumbles down about me.' Brise and tuite are survivals of the 3rd. *sing.* conjunct. form pres. subj. of the O. Ir. subjunctives.

670. tabrad, 1st *sing. fut.* of do-beirim, I give.

675. cia agaiḃ do ġeaḃas do láiṁ, 'which of you will undertake ?' Note the rel. form of future. This -as relative termination is steadily dying out in Modern Irish, the 3rd sing. is by degrees usurping its functions.

679. do rángadar as mar sin an oiḋċe, 'they thus whiled away the night.'

688. lúireaċ, 'breast-plate,' from Lat. '*lorica*.' Several prayers in Irish are styled by this name, the most famous of which is the well-known Breastplate of St. Patrick. We have also a Sciaṫ-Lúireaċ Ṁuire and another attributed originally to St. Colamcille. (*Vid* Irisleaḃar Maiġe Nuaḋad 1915).

693. fógras dá ṁuinntir a cúl-cóiṁead, 'he gave his kindred warning to keep back.'

703. freagras gaċ aon díoḃ a céile cóṁraig, 'each one of them called to his fellow of battle.' It was a custom in the fights of ancient times for the distinguished warriors on the one side to battle with those of the other. This seems to have been the rule amongst all primitive peoples. The Greeks at Troy observed the custom and Old Irish tales are full of instances of champion engaging champion in single combat.

718. gan fios time tláis ná tarcuisne ag ceaċtar díoḃ tar a céile, 'without knowledge of weakness, defect or disparagement to one of them more than the other.'

721. gan taca gan toirmeasc, 'without let or hindrance.'

729. le méad an áir, 'with the amount of the slaughter.' ár comes from the Indo-Germanic root **agro*, which gives Lat. *ager*, field; Welsh, *aer*; English, 'acre.' Its primary meaning is field, then it becomes confined in meaning to 'battle-field,' and finally it has come to mean 'slaughter.'

740. neaċ, anyone. It comes from O. Ir. *nech*. It translates Lat. *quisquam, ullus*.

743. is crád croiḋe liom féin, 'it is great anguish of spirit to me personally.'

748. naċ raċaḋ aon agaiḃ . . . . aċt búr dtuitim uile leis, 'that not one of you would ever go to Ireland but that you should all fall by his hand.' Observe the anacoluthon in this sentence. Though not quite regular in structure, the sentence gains very much in vividness by this usage.

757. iompaiġ comes from the enclitic form of the O. Ir. verb *im·sóim*, I turn.

761 do ċuir a ṁéar . . . . i suaiṫnid na sleiġe, 'he put his small-jointed slender-pointed finger into the loop of the spear.'

764. gur ċuir fad láiṁe laoiċ don ċrann, 'so that he put the length of a warrior's hand of the tough, strong wood of the javelin through the body of the gentle warrior, the son of the Blue-eyed.'

771. fionġail, 'the murder of a relative,' and hence 'murder' of any person. It comes from fine, 'family,' and gail, a deed (cruel).

781. an t-é is a survival of O. Ir. *intí* (article plus the particle *i*, which is the same as the *iota demonstrativum* of Greek οὑτοσί, Lat. *hicce*, 'this one.') *Intí* means 'he,' 'the aforementioned.'

787. gur ḟásgadar na sgeiṫe geal-ḃolgaċa i dtimiġe na talṁan fódaiġe, 'that they pressed the white-bellying shields upon the surface (?) of the turf-clad earth.'

794. do muiḋeaḋ an gníoṁ sin, 'that deed was executed.' The narrator has confused two ideas, *i.e.*, 'the Son of the King of Greece was killed,' and 'the deed was performed in presence of the Fianna,' hence the expression.

814. a luiġead do ṫáinig ar an loing, 'how few disembarked off the ship.' Observe this neat use of the proleptic 'a.'

840. naċar rug mise ar an muinntir, 'that I did not catch hold of the folk.'

848. 'na réim reaṫa, 'at a running pace.'

852. do ċasaḋ leat-sa do ṫainig mé féin, 'my purpose in coming here is to have an interview with you.'

860. fáiġ-se cóṁrac aoinḟir ḋoṁ-sa ó Ḟiannaiḃ Éireann, 'obtain for me from the Fenians of Ireland an engagement with them man by man.'

866. iar gclos dóiḃ Ciotaċ do ṫuiḋeaċt ann, 'when they had heard of Ciotach's arrival there.'

879. ba ṁeasa le Fiannaiḃ Éireann ná é, 'whom the Fenians thought worse of losing (whose death was a more grevious affliction to the Fenians) than he.'

883. ní sáḃáil ná corraiḋeaċt, 'it was not parrying or foiling they were engaged before this, but it was as if the hills and woods of Ireland were crashing down together.'

889. treasgraḋ le, 'were overthrown by.' Treasgraḋ goes back to the O. Ir. *do-scara*. The first 'r' comes in from confusion with the 'r' in the second syllable.

897. dá gcur. dá is used with the verbal in literature to express action, gá to express passivity, *e.g.*, tá sé dá ṁúineaḋ, he is teaching it ; tá sé 'gá ṁúineaḋ, it is being taught. This usage tends to become confused in colloquial Irish.

899. go nuige seo, 'up to now.' nuige and tí in the expression go dtí are subjunctives.

910. cuirfead i ríoċt é . . . . naċ laige m'alta . . . . ná gaċ ball dá ḃallaiḃ, 'I will let him see to-morrow that my joints and my veins are no weaker that any member of his (members).' ríoċt comes from Indo-Germanic **prptu* which becomes **riktu*. Compare the Welsh *rhith* and the Greek πρέπω.

920. fuinneaḋ nóna, 'the finishing of evening, night-fall.' Nóin comes from Lat. (*hora*) *nona*, the time for saying the Nones of the Divine Office.

941. argana an báis, 'the death struggle' (*lit.*: the plunderings of death).

3.—THE ADVENTURES OF IOLLAN OF THE MANY SHAPES, SON OF THE KING OF SPAIN. (Text, p. 49).

This is perhaps one of the best known of the romantic tales, and is found under many different titles. Our present version is from MS. 3 d 2 [1817] pp. 1-25. We find it under the title Bás ṁic Ríoġ na h-Easpáine, in MS. 3 d 5 [1817] pp. 247-275, and under that of Tuitim an Ṁacaoiṁ ṁóir mac Ríoġ na h-Easpáine le h-Osgar in MS. 4 a 11 [1775] pp. 67-90. There are other copies in MSS. 3 b 19 [1819] pp. 32-104, and 3 g 14 [1830] 170-185.

It has been published and translated in " An Gaoḋal," Vol. XIX., pp. 139-141, and pp. 203-204, and is there entitled *Bas an Macaim Moir mic Righ na h-Easpaine*. A folk-version of it was published in 1907 by Dr. Sheehan in Cnó Coilleaḋ Craoḃaiġe, pp. 32-49, where it bears the title, Mac Ríoġ na hEaspáine. Another version will be found in Imeaċta an Oireaċtais [1899] pp. 70-86, under the title, An Macaiḋe Mór. Dr. Hyde says in his Literary History of Ireland, p. 385, that he published a translation of this story from a MS. of his own in a periodical.

12. commórad. Only in compounds of later formation have we *-mm-* written in Mod. Ir. *m* in Ir. always comes from either *-mm-* or *-mb-*, otherwise it would be asp. We have, however, to write *-nn-* as well as *-n-* in Ir. as we have no *n* aspirated. Welsh has only *n*, and distinguishes between *n* derived from *n* and that derived from *nn* or *nd* by the length of the preceding vowel. In Mod. W. *m* is only found single as in Ir. and, for our ṁ, *f* which generally represents the same sound is written.

27. gaḃaim is used to express very strong feelings such as *anger*, *pity*.

28. iar n-a ṁeas sin don ḟear ṁór—*when the big man noticed that* Meas here implies an element of *calculation* and *judgment* of the king's feelings. This gives us the root meaning of the word as the O. Ir *mess* is the v.n. of *miduir*, I judge.

In the spoken language meas generally means the *good opinion* entertained of another but in some phrases, e.g., caiḋé do ṁeas ar an aimsir, the root meaning is apparent.

40. fírinne = fír + the suffix **ine*, so commonly used in forming abstract nouns in Ir. In this suffix as elsewhere in Ir. *n* was doubled after slender l, n, r, and spread by analogy to all words, cf. Éirean(n).

46. agas. O. Ir. *ocus*, *acus* meant *near*, cf. Mod. Ir. aice. It probably comes from **ad-gosto-* lit. *brought to*, this *gosto-* or *gesto-* being a past participle corresponding to that of the Lat. *gero*. One thing *brought to* or *near* another naturally in course of time came to

mean that thing *and* the other. Pedersen, I. 161, connects with L. *angustus* and Greek, ἄχ-νυ-μαι and ἄγχω.

53. ná raiḃ i n-aiṫne ag an ḃfear mór, *which the big man did not recognise.* In the spoken language aiṫne is generally reserved for *knowledge of persons.*

62. tréine ⁊ treise. Both these nouns are used as comparatives of tréun in Mod. Irish, and are so-called irregular comparatives. In early times no *system* of comparison existed. Words in no way related by root were used to express the different degrees of comparison, and their relation to one another was got from their meaning. This shows that the so-called irregular forms are really the original and were, if we might say so, the regular forms at first. This explains why we need not have a positive form to correspond to a comparative or superlative form at all, and why we may have many compar. or super. forms corresponding to the one pos. form. Later on, by analogy and the survival of the relatively fittest, one ending rather than another was associated with compar. and super. meanings respectively and a system grew up. The usual forms refused however to go out of use, and the words most generally used in comparisons happen in Mod. languages to be the so-called irregulars. Tréine from *treppno-*, lit: *overcoming,* exemplifies this. To be *overcoming* a person means that you are stronger than him, and therefore its meaning got this word into the system.

68. ráiḋ, 3 s. aor. of O. Ir. verb *raidiu.* The v.n. ráḋ of this verb is all that remains in Modern speech.

68. "Cia eile, cia is rí ar Eirinn," *who else is king of Ireland.* The double interrogative pronoun is used thus to express impatience or surprise: see Gaḃa na Coille, p. 77, note 52. Interrogative pronouns are always Nom. case to the verb is expressed or understood after them.

89. géaḃaḋ. In O. Ir. we find *gaibid*, 'takes,' Fut. sing. 3. *gcba.* Owing to the *-b-* being broad, an '*-a*'- sprung up before it in Mid. Ir., as commonly occurred. The quality of the *-b-* affected this *-a-* and changed it first to '*u*,' and then to *-ō-*, being helped by the accent, which changed gradually from the *-é-* to the *-ō-*. Thus we get the stem of verb ġeóḃfá below.

109. eirig, *go.* This comes from the root **reg-*, which we find in the Imperative and Fut. tenses of the O. Ir. defective verb *téit.* In O. Ir. we had Fut. *·rega, ·riga*; fut. pret. *·regad* which give our Mod. Ir. riġaiḋ and raġaḋ, while in the Imperative we had sing. 2 eirg; plur. 2 (later) ergid. This *eirg* is the direct ancestor of eirig here It is from the same root as we find in Gr. ἔρχομαι, *I come.* It is often in Mod. Ir. confused with eiriġim, *I rise.* This latter verb comes from the root *reg-, *to bind,* which we find in áraċ, buaraċ, ceannraċ, etc., **ess- reg-*, lit.: out of bond, *i.e., to arise.* Therefore there is no connection between eirig and eiriġim.

110. raċaḋ. The asp. of the 'd' is probably due to its absence in the O. Ir. form, cf. *carfa, béra.* In many languages we find a broad ending in the 1 sing. to correspond with slender ending in the 3 sing, cf. 1. λέλυκα, 3. λέλυκε; *-t* preterite, 1. .buirt, 3. .bert. Thus a broad

d was added in 1 sing. to correspond to slender *d* in 3 sing. At first, this '*-d*' was asp. because not pronounced, but in Mod. Ir. 'd' is not asp. in 1 sing. Fut. This raċad is the form now generally used in Ulster, while in Munster raġad is generally used. As we see from the note above, '*g*' was the original consonant in this word. Ulster uses '-ċ-' here by analogy with 3 s. Aor. deaċaiḋ—the prototonic form of do-ċuaiḋ. It is interesting to note that Munster has acted in the opposite way and, by analogy, taken the -ġ- of the Fut. to form the 3 s. Aor. deaġaiḋ

131. teaċt. This is the v. n. of an O. Ir. verb *tiagu*, I go, but in Mod. Ir teaċt means '*the act of coming*' rather than that of '*going.*' *Do-tét*, he goes to, *i.e.*, *arrives at*, or *comes to* something, gave as v. n. the Mod. Ir. tuiḋeaċt, or tuiġeaċt, which properly means *to come.* This word should etymologically be spelt tuiṫeaċt, but is irreg. even in the O. Ir. Glosses.

135. aṫair. The vocative particle 'a' has here been assimilated by the first syllable of aṫair which is pronounced slender, as the '-ṫ-' is not able to preserve it from the influence of the slender ending. In máṫair, however, the 'm-' preserves the quality of the vowel. For the effect of *h* in the middle of a word, cf. droiċead (*drohad*), beannuiġṫe, slanuiġṫeóir, which in W. Munster are pronounced broad all through.

138 We here get the synopsis of Tóruiġeaċt Saḋḃe, which is story No. 2 above.

147. Óisín, lit., *the little deer*, from *os*, an ox, deer. This word is generally used in E. Cork as a pet-name for a cow.

150. mac. Etymologically this should be maċ, and is often written as such in MSS. The Welsh *mab* comes from the same root **maqu̯*. In Welsh *qu̯* developed first into '*-p*' and then to '*-b*,' but developed in Ir. to '-ċ'.

154. leaḃair-ṫéadaċ, *having long ropes.* Téad comes from Lat. *tentum*, past participle of *tendo*, to pull tight. It is cognate with the Welsh '*tant*' which has a specialised meaning, *a harp-string.*

156. díle from **plé-di-* radically means '*an overflow.*' It has a double declension, having as Gen. either díleann or dílinne.

166. cró-líontaċ, generally written crói-linnteaċ (as in Dinneen's Dictionary) meaning *in pools of blood.*

186. trí n-oiḋċe. The eclipsis here is the reappearance before the noun of the nasal ending of the *gen. plur.* of trí which was itself a noun.

192. do-ḃeir orm, *which causes me.*

194. tugtar. Imperative Passive The stem of this verb **to-ucc-* is taken from the O. Ir. Aorist, but now forms the basis of a whole conjugation.

197. lán-ġéar, generally written lann ġéar, *sharp-bladed.*

199. téid. This is the proper spelling of the 3 sing., but the form téiḋim should not, by analogy be used in 1 sing. téid (**to-ved-*) contains the root **ved-* which we also find in 3 sing. Aor. do-ċuaiḋ (**do-com-ved-*), but the 1 sing. téiġim contains the root which we find in Gr. *στείχω*, Ger. *steigen*, Lat. *vestigia.* For the new formation téiḋeann, see above No 1, line 330.

204. anuair. This is the full form of Mod. Ir. nuair, lit.: *the time.*

204. éigean, O. Ir. *écen*, contains the same rt. as we find in éag (O. Ir. *éc*) death, and in the Lat. neco, necesse. The meaning *necessity* seems to have arisen through that of *violence* which was the cause of the *necessity*. We find the meaning *violence* in Mod. Ir. in phrases such as éigean ar Ríoġaċt na bḟlaiṫeas, (Niaṁ); and ar air nó ar éigean.

208. fóiriṫint, v.n. of fóirim (from fo-riṫ-; cf. Lat. suc-curro, sub-venio, W. gwaret). This was used as a trans. verb in O. Ir., but is now intrans. and is used with the prep. ar.

209. faicsin from O. Ir. *aicsin* dat. of *aicsiu* which is an -io- stem Gen. *aicsen*; cf. Lat. actio, g. -nis. The Dat. form faicsin is now the only one remaining and is used as Nom. It is now generally written feicsin and pronounced often ficsin or fisgin, with metathesis of 's' and 'g.' For the change of vowel, cf. that in Gen. case of mac, from maic to meic and subsequently to mic. '-t' is now often added giving fisgint. This is common in Mod. Ir. after slender l, n, r.

210. fionn, lit.: *the fair one*, is not radically connected with fiann which is from the same rt. as Lat. *venare*, to hunt, *Venus*, fiaḋ, a deer, fioḋ, a wood, W gwyd, etc.

223. a h-aiṫle, lit.: its after side The a here is the retrospective pronoun, referring to the events gone before. aiṫle is a noun and therefore is followed by the genitive of the following noun.

238. sosaḋ cómraig, a truce.

252. buḋ. The fut. and cond. forms of verb is have fallen into disuse. The tense is now brought out by the other verb in the sentence.

253. fortaċt, v.n. of O. Ir. verb for-tét. Cf. for developed meaning fóiriṫim, above, line 208.

255. i dtúis t'óige, *in the beginning of your youth.* Tú *Nom. case*, has *Gen.* do. 't' change into 'd' when the following vowel was not stressed. When the word following 'do' began with a vowel the '-o' was assimilated to that accented vowel, and the 'd' was changed back again to 't' as here.

268. sgéala. *scél* was in O. Ir. a neuter noun whose Nom. was in the plur. exactly as in the sing. To avoid ambiguity a new form *scélae* arose. This gives us sgéala here. In Mod. Ir. another plur. form sgéalta meaning *stories* as distinct from *news*, which latter meaning is reserved for sgéala, has arisen, sgéal from I. E. **squ̯edlom* gives an example of the disappearance of '*d*' before '*l*.' This is evident from the W. *chwedl*, O. Norse, skáld, a poet. sgéal comes from the root **sec-* which we find in Gr. ἐννέπω (for ἐν-σέπω), Eng. *sequel*, etc.

271. tuigse from **to-gus-tio-s*, accented on the first syllable. It contains the same root as we find in toġa, roġa, *choice*, etc.

271. a ṁeas: 'a' is here the proleptic pronoun anticipating the following phrase.

276. aoiḃneas: a later formation from the adj. aoiḃinn which itself was formed from the noun aoḃ, gen. aoiḃ, which we find in *e.g. Love Songs of Connaught*, p. 38.

286. inneósad. By direct analogy with verbs like geóḃad where orig. an *-ē-* Fut. was used, we had in Early Mod. Ir. many verbs which

formed their futures by changing the final vowel of their stem to -ō-, *e.g.*, imrim, Fut. imeórad ; codlaim, Fut. coideólad, etc. Inneórad is now the only instance of this remaining in the spoken language. The others have become imireóċad, codlóċad, etc., by analogy with verbs in -aiġ, -uiġ, which adapted the *-ó-* Fut. from geóḃaḋ.

288. Lá n-aon dá. When a sentence begins with Lá n-aon, we invariably find the following sentence beginning with agas. There are two possible explanations of dá here. It is either the O. Ir. *dia*, when, or the prep. de+the rel. part. a. But *dia* itself is equal to the prep. de+rel. part. a. Therefore we may say that dá=de+a, but whether directly or indirectly derived from it we cannot say. Others prefer to say however it is dia, "*day*," and quite distinct from de+a. Then it would be connected with L. *dies*. Like uair in an uair it would mean 'when,' so that Lá n-aon dá=" one day when."

300. gus an lá indiú, *till to-day*. This preposition gus is not used as such in Mod. Ir. However it survives under the guise of the conjunction agas in the phrase, bliaḋan ⁊ lá indiú, *a year ago to-day*; and as 's in such phrases as, Sé do ḃeaṫa 'sa dúṫaiġ seo : Cnó Coilleaḋ Craoḃaiġe, p. 1. Bliaḋan gus an lá indiu, a year till to-day. The prep. gus was mistaken for the conjunction ⁊ and the need for the def. art. was not felt, so we got the above phrase.

302. ionnsaiġe, *towards*, contains the root **saig* which we find in diaiġ, and fiafraig. In Mod. Ir. it has developed the meaning of going *towards* a person with *hostile intent*.

318. innseaḋ is here **3** sing. past subj. used after muna.

321. deilḃ ⁊ déanaṁ, inneal ⁊ éagcosg. Those words are all Accusatives of respect. Trans. : *that it was she who was best in form and build, etc.*

331. os a gcóṁair. os, a preposition governs the dat. case of cóṁair, the noun following. Therefore the so-called compound prep. os coṁair must be followed by Gen. of noun or must have poss. pron. inserted.

335. nár ḋóċa fear do-ḃéarfaḋ sí do roġa ná mé féin, *that there was no man whom she was more likely to choose than me.* Dóċa was the old comparative form of dóiġ, but in Mod. Ir. has lost the compar. force and a new compar. form dóiċiġe has arisen in its stead.

342. créad fá. fá here is often confounded with fáṫ, noun, *reason*, while in reality it is the prep. fá, *under*.

342. dá teilgean, *firing at her*. Notwithstanding the constant use of do in active usage some modern writers reserve it for passive usage alone, and use ag for active usage. Thus they distinguish between :— Tá sí ġá múineaḋ, *she is being taught*, and tá sí ḋá múineaḋ, *she is teaching it*, but there does not appear to be any reason, either historically or in the spoken language, why such a distinction should be made. teilgean, the v.n. of teilgim, is due to confusion of two forms. The O. Ir. verb *do·léici* had prototonic form *tolig-*. If the prep. *di-* were used instead we would get *dilig*-so these two forms must have been confused to give teilg.

348. sleaġ has the same root as O. Ir. *sligim, I hew*, and therefore means *that which hews, or cuts through*. We find the same root still in

Mod. Ir. sliġe, *a way, a road*, so we have here in petrified form, a word which tells us how our ancestors used to make roads, *i.e.*, by ***hewing*** their way through the primeval forests. Our other ordinary word for a road, *i.e.*, bóṫar, lit. ***a cow-track***, reminds us, if our derivation is correct, of our ancestors' nomadic life. Pedersen queries the connection of bóṫar with bó, and conair with cú.

354. sluaġ may be either m. or f. cf. ainm which is f. in W. Mun., but m. in E. Mun., Nouns which were neuter gender in O. Ir. very often vary in gender in Mod. Ir.

372. "ar ġráḋ ṫ'oinig ⁊ t'eagnaṁa," *for the love of your generosity and wisdom.* Cf. Aesop I. (18) and (33) *er ghrá h'oinig.* eagnaṁ, ***wisdom***, is a by-form of eagna, paralleled by the use of feallsaṁ for feallsa.

382. long from *navis 'longa'* orig. *a war ship.* It is noteworthy that seafaring terms are generally not native Irish.

392. láṁ, though coming from same word as Lat. *palma*, now means the *whole limb from finger tip to shoulder.* cos, Lat. *coxa*, also means *the whole leg up to the hip.*

398. tóṁaltas, a formation from toṁailt, *consuming* (***to-meil-***), contains the same root as muilean, a mill, Lat. *molo*, etc.

401. áiṫreaḃaig é, *who inhabited it.* This verb generally intrans. and followed by the prep. in, is here used transitively. The a in áit- was lengthened by analogy with á in áit, a place. O. Ir. *aith-threab-* (containing same root as in Ger. *dorf*, a village).

408. tairḃe is the v.n. of an O. Ir. verb *do.ror.ban*, which meant *to benefit.*

413. ġeaḃamaois. In O. Ir. 1 and 3 Plur. Imperfect Ind. and Secondary Fut. ended in *-mĭs* and *-dĭs*. These in course of time began to be stressed, and then lengthened. A vowel a or i but often obscure arising before the -m- or -d- gave us the endings as we have them at present.

422. ċuaiḋ. The -aiḋ ending here belongs to the stem as in deaċaiḋ. Those two words, however, caused it to be supposed that -aiḋ was a personal ending, and we now have dearnaiḋ, cualaiḋ, feacaiḋ, for dearna, cuala, feaca, respectively.

426. cá cinéal dom, *what race I belonged to.* This word comes from the same root as Lat. *genus*, Gr. *γένος*, Ir. gníoṁ, etc., and radically has reference to *origin.* Now it means the categories into which things are placed by reason of their origin, *e.g.*, Keat. Stories, ḋein sí cinéal na luaċra, she sorted the rushes. For the interrogative adj. cá or gá see references in Gile na mBláṫ, note 42.

434. gaeṫe. MS. 3 d 5, reads gaoṫ an airm niṁe.

443. ḃruiṫeadar This form is generally used in Conn. as opposed to the Mun. ḃeiríġeadar. In beirḃ- a svarabhakti *ĭ* arises between 'r' and 'ḃ,' and this latter is generally treated as 'ġ' when intervocalic. In reference to the above distinction, it is said, "Ḃíoḋ na fataí bainte, bruiṫte, ⁊ iṫte ag an gConnaċtac, an ḟaid a ḃíoḋ prátaí beiriġte á ráḋ ag an Muiṁneaċ."

447. faiḋ. Probably not connected with fada, but with the little word 'a' found in Keat. in the phrase 're h-a ⁊ re h-aimsir fada.'

A prosthetic 'f-' gave us 'fa' to which '-iḋ' was added as it was in the case of aṁlaiḋ, uaiḋ, from aṁla, uaḋa.

454. ċimleas. cimil from *con+meil-*. The '*c*' was originally broad, but was affected by the latter part of the word, cf. ciméad.

461. gurab é. A simple pronoun can only be used as predicate when it is retrospective.

461. ionad aiḋliciḋ, *burial place*. O. Ir. *ionadh* from *in+both*. This is the same root which we find in beiṫ, the verb *to be*, boṫ, boṫán, booth, Gr. *φύσις*, etc. *-dh* was changed to *-d*, owing to the word being generally followed by the Demonstrative pron. so, san, sin, etc. '*s*' has often this effect of voicing an unvoiced dental. Cf. Mod. Ir. cruṫ, from O. Ir. *cruth*, for the same reason.

463. faiġinn. ġeiḃim is only a slender form of gaḃaim used when that verb is compounded with the prep. 'do-' or 'fo-.' fo+ġeiḃim= faiġim.

469. anfa also spelt anaiṫe seems to be the same word as anaba, *terrible*, from an+abaiḋ, *immaturus*. From the meaning *terrible*, it developed that of *storm at sea*, as opposed to doineann, *storm on land*.

470. trés an. The 's' appearing here after the prep. tré orig. belonged to the def. art. It now frequently appears after prepositions, especially after le.

476. aduḃairt féin ris. re was the usual preposition used after verbs of saying in O. Ir. Cf. the Lat. construction *dixit contra*.

477. go ndiongnaḋ. This form is frequently used in Keating's 'Forus Feasa' as 1 sing. Cond. of deinim. It is a direct descendant of O. Ir. ·digned, the 'n' before the 'g' arising for phonetic reasons. Cf. teangaḃáil from teagaḃáil.

481. mainistear, a later loan-word from Lat. *monasterium*. The first Ir. word borrowed from this has now become muinntir, meaning first *monastery*; then those *who inhabited* the monastery, *the monks*; and lastly *people* in general.

493. dealg, *a brooch, clasp*, from the root **delg-*, cf. W. *daly, dala*; and *daliaf, I catch*.

511. an lear-loingeas. We often find the plur. of def. art. used with a collective noun. The form in -as is prob. due to analogy with Eng. plurals in -s. Cf. W. *branes*, a flock of ravens; *buches*, a herd of cows, etc.

525. mór-ḟluaiġṫe. The -t- ending in the plur. is prob. in all cases due to analogy with nouns which formed their gen. sing. by adding -t. In the case of these nouns as with all consonantal stems, the *t* or other consonant added to form the Gen. belonged to the stem, but was lost in the Nom. case. Cf. O'Connell's O. Ir. Grammar, 35.

534. fanaṁain. Old v.n. was anaḋ. A prosthetic f- was prefixed, and the new v.n. arose by analogy with leanaṁain, the v.n. of lean.

535. in ḟoċair, *along with him*. The 3 sing. masc. poss. pron. is assimilated to the first syllable of ḟoċair. By analogy with this we often find in Mod. Ir. such a phrase as in ḟoċair mo ṁáṫair for i ḃfoċair mo ṁáṫair.

546. seaċt mbliaḋna. bliaḋna is the form of the plur. generally used after numerals, otherwise bliaḋnta is used. Cf. céad (Lat.

centa) is also used after numerals, while céadta is ordinary plur. All the *-t* plurals of the present day language arose by analogy with nouns such as cionta which had *-t* in the stem.

552. ar linn an líṫe. Most MSS. read i ḃfoċair an lín here.

553. ċoingeáil. New v.n. formed from stem **con-gaib-*. Many writers wish to keep the -ḃ- in the written form of this word, but to be consistent they should also write it in fágaim which comes from stem **fo-gaib-*. In Conn. fágaim has still in the spoken language a 3 s. past tense fágaiḃ, which gave rise to the analogica formation éagaiḃ, *he died.*

553. go roiċtain don ríġ ċugam, *until the king reached me.*

560. órṫa, also written árṫa or arṫa, is a loan-word from the Lat. *oratio.* It orig. meant *prayer,* then *charm* or *spell,* and finally the *poultice* or *plaster* which was administered with the *charm.* See Pedersen I. 205.

565. iolṁaoine, *riches.* maoin, Lat. *munia,* originally meant *offices* which a person should perform and was thence transferred to mean the *emoluments* which accompanied these offices.

569. ón a ḃár amaċ. The -n here after the prep. ó as after le above is due to analogy with the O. Ir. prep. ria which originally ended in a nasal.

576. tríar, personal numeral, *three.* This had a Gen. tríir, Dat. triúr, which latter form is now generally used as Nom.

588. tuitfá. 'f-' here is always broad, and it is carrying the generalisation 'caol le caol ⁊ leaṫan le leaṫan' too far to write -feá. The same holds for '-f-' in the passive form of the Future and Conditional. Labials and '*h*' are not subject to the above generalisation. The position of the lips determines the labials, and *h* is simply a momentary cessation of the voice. Cf. brisfar, déanfí (Aesop). In the 2 sing. Conditional and Passive Fut. and Cond. '-f-' occurred in verb gaḃaim above, owing to the 'ḃ' being unvoiced by following 'ṫ.' In verbs like gaḃaim where it occurred in the three parts mentioned above, it was subsequently written in all persons and numbers, though generally pronounced '*h*' in those parts. In course of time this -f- was looked on as a sign of Fut. tenses, and gave us the -f- Fut. so common in Mod. Ir. The '*h*' in the other parts (*i.e.*, excepting 2 s. Cond. and Passive of both Fut. and Cond.) really represents the old '*f*' of the 'f' or 'b' Fut.

593. (1) don ċruinniḋ ċeaṫarḋa.

594. (2) ar an ḃfaiṫċe ḃfód-ġlas, ḃféar uaiṫne.

There is as much reason exactly for eclipsing or aspirating the initial conson. of an adj. qualifying a noun, whose initial conson. is ecl. or asp., as there is for eclipsing or aspirating the initial consonant of the noun itself, but in the spoken language especially, the eclipsis of initial consonant of the adj. is dying out. The Dat. both of art. and noun generally ended in a vowel, and therefore the aspiration in (1) above. In (2) however, we find the Acc. used, owing to the motion expressed. The Acc. both of art. and noun ended in a nasal, and hence the eclipsis. In O. Ir. prepositions governed either the Acc. or Dat. case of the noun, and therefore the article following the preposition might either aspirate or eclipse. In Mod. Ir. the Acc. and Dat. forms in the sing. are the same (except in II. Decl., *e.g.*, cos, bróg, etc.), but Ulster has unconsciously generalised the use of Dat. after prep. and art. in the sing., *i.e.*, by aspirating initial consonant of following noun; while Munster has generalised the use of the Acc., and we find it stated in our Mod. Ir. Grammars, that the prep. followed by the art. in the sing. causes eclipsis of following consonant.

4.—THE PALACE OF KEISH CORRAN. (Text, p. 71).

This story is printed from MS. 3 e 18 [1797], pp. 189-199, but clearer readings were inserted in a few places from MS. 3 d 5 [1817], pp. 276-285. Copies of it also exist in MSS. 4 a 11 [1775], pp. 58-66, and 3 g 14 [1830], pp. 90-93.

The earliest known copy is in MS. 36, Advocates' Library, Edinburgh. This MS. was written by Eoghan Mac Gilleoin for Colin Campbell in 1690-1. Another copy is to be found in London, B.M. Additional 18. 747, folio 75 b. The tale has been published and translated by S. H. O'Grady, Silva Gadelica, Vol. I., pp. 306-310, Vol. II., pp. 343-347. For a similar story *vide* Irish Echo de Boston, Vol. IV., No. 2; and The Scottish Review, 1894, pp. 277-279.

3. fá is often used thus to signify *motion towards* a place even in the spoken language, *e.g.* ċuaiḋ sé amaċ fá'n sliaḃ.

7. buan-torṫaċa, *always bearing fruit.* torṫaċ is an adj. formed from the noun toraḋ, which itself comes from *do-reth* meaning, lit.: *that which runs from.*

13. Céise an Ċorainn, lit.: the hurdle of the weir. Céis is very common in place names, *e.g.*, Áṫ na Céise, near Mallow, Co. Cork. We find a diminutive of it in common use in the word ciséan. Radically it means *wickerwork.*

14. dá ċoin. coin is the reg. dat. of cú corresponding to Gr. *κυνί*, but it has by analogy given boin as Dat. to bó, where there was no -n- in the root.

18. feadġail, a later formation from fead, for cognates of which vid. No. V., 47.

23. as fásaiġiḃ, *out of overgrown wildernesses.* fásaċ is not connected with fás, *growth*, but is a formation from the Lat. *vastus.*

24. mong-ruaḋa, red-maned. This word contains the same root as muinéal, W. *mwngyl*, a neck, Lat. *monile.* mong is the same word as the W. *mwng*, Eng. *mane.* We find it also in the O. W. *myn-weir*, a horse, donkey.

33. foirḃṫe, is the past participle of an O. Ir. verb *for-ben*, he completes, i.e., *completed, perfect.* Cf. tairḃe from *do-ror-ban.* It has specialised its meaning to *complete in age*, and now means *withered, worn out with age.* In his translation of the Bible An t-Aṫair Peadar uses fíor-ṁaiṫ instead of it in the phrase, "Be ye perfect." This shows the change in meaning.

34. aduḃairt. This is the only surviving *-t* preterite in Mod. Ir. Though much changed from the Mid. Ir. *at-ru-bairt*, and further still from the O. Ir. *as-ru-bart*, it has not yet nearly reached its final stage of development. The 'a-' as in the case of adeir, atá, is treated, though not universally, as a separate relative particle. The '-d-' then is generally not aspirated but eclipsed, and in Conn. is analysed d'uḃairt and becomes níor uairt, but it is still commonly written níor ḋuḃairt, gur ḋuḃairt, by analogy with regular verbs.

39. ar dtuaṫal, *left-wise*. This word is very common in the sense used in the proverb: "Níor ṫeip an tuaṫal riaṁ aċ ar an té nár ḋein é" = everyone is liable to blunder. Cf. deas, *dexter-ous*, good at.

43. doras means the *door-way* as distinct from cóṁla, the wooden leaf used to close it. **dor-*, the stem of word, is found in Lat. *forus*, *foris*. The ending -as, W. *-ws* (in *drws*), is the same as the root in Lat. *ostium*, lit.: an opening, harbour.

57. corcra liaġ (?). corcra is a loan-word from the Lat. *purpura*.

59. treas ḟeaċt. We find 'f-' here unasp. in one of our MSS., as it is recognised often with 'f-', that too great a change in the sound of the word would be caused by aspiration. As a general rule treas causes aspiration.

60. fuar oiġreata, *cold and frozen*. These two words now so much unlike came from the same root **ogro-*. That the 'f-' in fuar is prosthetic we can see from W. *oer*, cold. The same root is found in an old Celtic calendar in the Gaulish word, *Ogronos*, lit.: *the cold month*, probably referring to November.

60. ar ḃfaicsin na n-iarnaiḋe dóiḃ, *when they looked at the hanks of yarn*.

98. míol máiġe or míol muiġe, was often owing to the colour of the animal written míol mbuiḋe, and thus by confusion we have míol buiḋe used in many parts of the country as the Ir. for *a hare*.

100. ag a n-iomċar go nuige sin. Other MSS. read 'ag a nioṁargain sin.'

101. na trí mná. We often find the Cardinals used thus instead of the personal numerals. The opposite occurs in Ulster speech, e.g., beirt leaḃair, two books.

103. clais, from the root **clad-*, to dig, which we find in claiḋe, a ditch, and perhaps also in claḋaire, *a clod-hopper*.

115. an naṫair niṁe, now aṫair niṁe, for which we get a new Nom. an t-aṫair niṁe. Naṫair from the same root as the Lat. *natrix*, was confounded with aṫair, Lat. *pater*. Cf. loss of 'n-' in uiṁir from nuiṁir, Lat. *numerus* and W. *nifer*. Compare also the loss of *n-* in the Eng. words norange, napron, etc.

117. buan-tioḋlaicṫeaċ. tioḋlacaḋ originally meant the *act of accompanying*, but now means that of *bestowing*.

149. béim is v.n. of O. Ir. *benim*, I strike, cf. léim, v.n. of *lingim*, I jump, and céim, v.n. of *cingim*, I march, which latter root is supposed to be in the name '*Cingetorex*,' from Caesar's Gallic Wars, lit.: *the king that marches to battle*, though Pedersen derives from Ir. *cing*, gen. *cinged*, a warrior. See I., 37, II., 101. Thurneysen translates by "Heldenkönig," hero-king.

157. d'iaiḋ. This is the 3rd sing. aor. of iaḋaim, a denominative verb from *id*, a collar, ring. We find it also in Keat. in ioḋ Morainn, and the verb in the Mod. Ir. proverb, is binn béal iaḋta.

157. a ḋá láiṁ. Usage differs in different parts of the country in expressing the dual after the possessive. In some places we find a ḋá ḃróig, his two boots ; a dá ḃróig, her two boots ; a ndá ḃróig, their two boots. But we also find a ḋá ḃróig, his two boots; a ḋá bróig, her two boots ; a ḋá mbróig, their two boots.

164. ṫreasgair, from O. Ir. *toscra*, the prototonic form of *do·scara*. r was assimilated from the second syllable and put after the initial 't-'. The reverse of this also occurs. Cf. Lat. *militaris*, for *militalis*.

166. claiḋeaṁ, O. Ir. *claideb*, should end in '-ḃ' rather than -ṁ, which latter consonant it got by analogy with many personal nouns.

215. droma, gen. of drom, from * *dros-men*, has exactly the same root we find in Eng. *dorsal*, etc.

225. do ḋíoġailt a seaṫraċ, *to avenge her sister*. This form of the Gen. of siúr is due to double analogy. (*a*) '-ṫ-' is introduced by analogy with the '-ṫ-' in aṫair, máṫair, bráṫair. (*b*) In Ir. many *-ch-* stems ended in the Nom. case in *-r*, e.g., caṫair, naṫair. By analogy with these 'ċ' was added in the Gen., while even aṫair, máṫair, bráṫair, by analogy use -ċ- to form their plurals.

231. " Is ann dearḃṫar an ḟior-ċara an uair is mó an t-éigean," *a friend in need is a friend indeed.*

242. Ciḋ tráċt . . . . sin. This 'úrġráine' would seem to be a verb with a meaning like *rebounded*. MS. 3 D 5 reads : 'Cuireas Goll a ṁéar daṫ-áluinn donn-ingneaċ i suaiṫneaḋ síoda na sleiġe sáirniṁniḋe ḃí aige, ⁊ tug urċar aṫáraċ úr-ṁirneaċ gan ċor, gan ċaime gan ċlaoine don ċaillig gur ċuir tríd an sgéiṫ ⁊ tríd an lúiṫriġ ⁊ tré ċroiḋe na cailliġe í, gur úrġráin an tsleaġ d'an taoḃ síar dá drom. Tuiteas an cailleaċ go lár ⁊ go lán talaṁ ⁊ do cuaiḋ Goll. . . .' The latter part of this sentence is omitted in the other MSS.

243. roġa. O. Ir. *rogu* was indeclinable. In Mid. Ir. it was declined roġa, G. -an, D. -ain, which latter form is often used as Nom.

5.—THE SOLITARY OF THE GLEN OF THE PEAK.

(Text, p. 83).

(Murphy MSS. 3 d 2 [1817], pp. 25-33).

Mr. T. F. O'Rahilly, the editor of *Gadelica*, when reviewing Dr. Hyde's report of the folk-tale " *Seilg Mhór Shliabh Luachra*," contributed to the " *Miscellany* presented to Kuno Meyer," points out the similarity between this tale and ours. In the course of his review he gives a useful transcript of a portion of our story accompanied by a brief summary. Dr. Hyde's story unfortunately is of little service in solving some of the chief difficulties of our text. The same must be said of the version in the Advocates' Library, Edinburgh, MS. xxxvi., which was very kindly examined for us by Rev. D. Murphy (Cloyne). This MS. was written in 1690-1. The title of the story is

“*Murachadh Mac Brian agus an Diorioch.*” A popular version of the tale got from oral tradition in Islay, was printed in “West Highland Tales,” 4 vols., Edinburgh [1860-62], by J. F. Campbell, but bears little resemblance to our MS. In Mackinnon’s Catalogue of Gaelic MSS., he says that there is another copy in one of the McNicol MSS., which were in the possession of Dr. Henderson, up to his death.

6. fean-ċoscra. fean- here has been confused with fian-, being used so often in connection with it as in the present phrase. Many different forms of it have thus arisen, so we now find fiann-ċorsar, fian-ċorsairt and even fiann-sgaraḋ as in Irisleaḃar Muiġe Nuaḋat, 1915, p. 58. Feannaḋ originally means ‘*to flay,*’ but fean-ċorcra developed the meaning of *hunting* in general.

8. úir, dat. case of úr from the Lat. *pura*. úir, *the soil*, is the same word, dative case being used as Nom. It primarily refers to the *virgin soil*, before the seed is sown in it.

12. crónanaċa, *dark red*. A word of like derivation is used in Ring for *evening twilight* in the form crónuġaḋ na h-oiḋċe, but is pronounced croṫnuġaḋ na h-oiḋċe. For other references, see Dr. Sheehan’s *Gile na mBláth*, p. 76, 34. Croṫ-n-uġaḋ suggests a connection with Welsh *pryd*, time: Pedersen I, 43.

12. ar bruaċ leasan. Many variants of this are found in the Fenian tales, e.g., ar broc clasaiḃ, ar broclaċaiḃ.

16. beannaḋ óir ⁊ beannaḋ airgid. Possibly air is understood after this phrase. Antlers of gold or silver, or a chain on a hound, etc., betoken that in reality those animals are metamorphosed personages.

22. crampan in the speech of the people is used for a drain or dyke dug in a field or *inch* adjoining a river to take the water into the river. When the river is swollen it flows back up those drains

27. go raḃadar idir ḋá uisge, *lit.*: *so that they were between two waters*, i.e., they found a passage with a sheet of water above, and another below them. This is the usual way of describing motion under water. [A very interesting parallel is found in French: *entre deux eaux*. M. S.].

28. tráiġ, W. traeth, from **tracto-* has radically reference simply to the extent of the thing indicated, then specialised to mean *the sandy expanse*, and finally *beach*, or *foreshore*.

31. go h-ioċtar Laiġean, *to North Leinster*. In ioċtar we have an example of the Comparative ending *-ro*, *-ero*, which however is not used as such in Celtic or Lat., cf. uaċtar, iarṫar, oirṫear, ceanntar, O. Ir. *echtar*: W. *eithyr*; Lat. *mag-is-ter*, the greater one, *min-is-ter*, the lower one (*i.e.*, as compared with God), *mul-ier*, lit. the more tender, etc. The idea in the suffix is to express one thing over against another, and in origin is possibly not a comparative at all.

34. ga ḃfuilim. we see here the West Munster conjunction go when used relatively, in the making.

(*a*) ag a ḃfuilim (prep.+rel.), (*b*) ga ḃfuilim, but since ná was the regular dependent negative particle, it was felt that this was the conjunction go, and to avoid ambiguity the prep. was introduced at the end of the sentence. Therefore we really have the preposition repeated in the sentence 'an fear go bfuil an capall aige,' as go here is equal to aga, but has now lost that force. The relative governed by a prep. is represented in O. Ir. by an infixed prepositional pronoun. Cf. Note 19, Gile na mbláṫ.

35. la ċuigṫe. Dr. Sheehan suggests la cuicṫe=la cúig lá. *Vid.* O'R. supp. cúigṫe. Father Paul Walsh suggests lá go n-oiḋċe.

38. beannaiġim do, *I salute*, a reminder of the time when every salute was a blessing.

42. aṫá. In sentences like this aṫá seems, to the beginner, a very strange answer. It occurs frequently in the spoken language. It is really equivalent to Lat. *adstat* and meant, *the matter stands thus*, introducing an explanation. It now serves to give a formal tone to a reply.

43. ré cian. In O. Ir. we had three separate prepositions—(1) *la, le;* (2) *fri* ; (3) *re, ria.* The two latter became confused in very early times, but even in the present tales differences of meaning are evident between le and re. re caused eclipsis and by analogy with that we still find it in phrases like le n-a aṫair.

47. fead, *a whistle*, is cognate with Eng. *wind* ; Lat. *ventus* ; W. *gwynt*, Ir. faoiḋe, *voice.*

58. tug an rí súil orra, *the king glanced at them.*

62. naċ ar has now been telescoped into one word, nár.

63. do ċím. In O. Ir. the form was *ad.ciú* but by analogy with the many verbs which began with the preposition *do.*, *do.* was prefixed instead of *ad.* This *do.* soon caused aspiration of the '*c*' being confused with *do.* which was regarded as the distinctive sign of the past tense. In Ulster speech the colloquial form tím from a d-cím, preserves the original preposition in *ad.ciú.*

73. maranan. The meaning of this word is not clear, but Dr. Sheehan suggests it may be for murḋuċán, a *mer-man.*

73. ós na. The 's' of the article ought to disappear after prepositions that ended in a vowel. Therefore ós na, des na, dos na, are only analogical with leis na where the 's' is reg.

80. im ċoṁarsanaċt, *in my neighbourhood*, from cóṁ+ursa (prop). Cóṁarsain, lit.: those whose door-posts are side by side, *i.e.*, neighbours.

89. cróiliċ, prob. the same word as cróġliḋeaċ above. This passage was very badly written in the MS. and some words are obscure in meaning.

89. ċóṁraig (**com-ro-enk* ; *-enk-* being cog. with the rt. ·*ig* in tig, táinig, etc.), W. *cyfranc.* Cóṁrac orig. meant *a meeting*, then *a battle* and in W. *cyfranc* now means '*the story of a battle.*'

129. canncais prob. the same word as Eng. *conquest.*

142. do ḟáiltig an rí róṁam, *The king welcomed me.* In O. Ir. fáilte formed from the adj. *fáilid* meant *joy*. From this sentence we can easily understand how the meaning *welcome* developed. Literally it would mean, *the king became joyous before me.* This is the emotion we would expect of him in giving welcome. Therefore the meaning of fáilte was only restricted to that special joy exhibited before those we are glad to meet.

151. Díṫreaċ Ġlinne an Ḟeice, called in Campbell's version

Direach Gleann féite, and translated *The Upright of Glen Féite.* Gleann is an *-s-* stem, and should have Gen. in *-e* as *tige* always, as it is here. Scotch Gaelic uses *glinn* always as Gen. Díṫreaċ is a short form of diṫreaḃaċ.

162. An Maċaoṁ mór mac ríoġ na Sorac. For surmises regarding this mysterious personage and his dominions *vid. Gadelica* I. 4, p. 274.

168. do ġaḃas mo ċead ag an ríġ, *I took my leave of the king.*

172. trí lá. In Mod. Ir. the numerals trí, ceiṫre, etc., may be followed by a noun either in the sing. or plur. number. In the case of many nouns the sing. is preferred, e.g., trí ṁála, ceiṫre ṁála is preferred to trí málaí, ceiṫre málaí, but it is really optional. Verb. nouns are generally left in the sing. e.g. trí ḃualaḋ, ceitre ḃualaḋ. trí may be equiv. to Lat. *tria* (N. pl.) or Lat. *tri*(*s*) (N. sing.). In the former case ending in a vowel it would put the initial conson. of the following word between two vowels and therefore cause asp., while in the latter case ending in a conson. it should not. Hence we have trí ċéad = *tria centa*, but the *-s-* of *tri*(*s*) in its aspirate form appears below in trí h-uiristiniḃ.

176. ag trí h-uiristiniḃ deaṁnaiḋe, O'Rahilly in *Gadelica* I. 4, p. 274, translates *'at three diabolical Saracens.'*

182. do iḃ deoċ ar an árd-ríġ, *he drank the king's health.* In O. Ir. we had a verb iḃim, *I drink* (from the root *pib-) of which iḃ here is 3 sing. Aor., cf. W. *yf*, he drinks. In Lat. the *p* was assimilated to the *b* and we got *bibo*, but it is retained in the Sanskrit, *pibati*, he drinks. In Mod. Ir. a new verb has been formed on the v.n. ól as stem.

188. in ré geintleaċt, the MS. reading here was 'an ré dinntleaċt,' which we could not understand.

196. aríst. It is made up of *frithissi*, Acc., case of *frithisse*, and the 3 sing. masc. poss. pron. lit.: *his backward track* (Acc. of space). Originally the possessive pron. varied with the subj., but the etymological force of '*a*' is now lost and arís is now used for all persons and numbers.

6.—THE COMPLAINING OF GUIL'S DAUGHTER.

(Text, p. 93).

There are various versions of this tale among the Murphy MSS. We have taken our text from the best and fullest, that found in 3 d 7 [1817], pp. 1-37. The other versions of it are to be found in MS. 3 b 19 [1820], pp. 106-129, 4 b 19, pp. 14-27, and 3 e 7, pp. 294-304. 4 b 19 is imperfect, and the story is not even well outlined. 3 e 17 is incomplete as to the first fourth or so. Time did not permit a full collation of the tale with all the MSS. at our disposal, but the more important parts have been carefully compared. Usually, however, when we referred to the other MSS. for the solution of a difficulty we found the word or phrase in question missing. When our text had already gone to press we discovered a splendid version of the tale among the O'Renehan MSS. numbered 3 g 19. We give variant readings from it in the notes which follow

Dr. Sheehan deserves special thanks for many valuable additions to the notes on tales No. 6 and 7.

10. éagcóra=é-córa. This é- is the neg. prefix which is generally used before c, t and s, *e.g.*, éadtarḃaċ, useless, éagsaṁail, various.
14. go mbuaiḋ oineaċ ⁊rl: go=the O. Ir. *co n-*, '*with*'; hence the eclipsis of buaiḋ. Oineaċ, eaḋnaṁna and árd-léigeann are in the acc. case, the acc. of respect.
21. ḃádar seaċt ngráḋa filiḋeaċta leis: O'Ren. MS. has ḃádar seaċt ngráḋ féile air.
29. ar dtíomsuġaḋ: ar=iar, and is followed by eclipsis because from older *iar n-*.
34. silleas and fiafruiġeas: The student can gather for himself many such instances of the relative present used as an historic present.
35. mar do ṫeangḃaiḋ dóiḃ do ḋéanaṁ, '*as it happened to them to do,*' i.e., '*as they had done.*'
36. in sna: The s- is a remnant of the old form of the article, *d. pl. -snaib*. In the sg. in san, san corresponds to the form -(*s*)*ind* or -(*s*)*in*, or to the prehistoric O. Ir. *sindu* or *sinda*. So in gus an and leis an the s- belongs to the article.
39. nár ċlú ⁊ nár ṁaise . . ., '*that they thought it neither a praiseworthy nor a becoming action to send food supplies to C., but that it was more proper to come and eat the food in their own houses.*'
41. idir laoċ ⁊ cléireaċ, '*both lay people and clerics.*' Laoċ (Lat. *laicus*) here retains its original meaning, the secondary meaning being '*warrior,*' '*fighting man.*'
44. do ḃí do ṁéid ⁊rl., '*so great was that fall of snow that,* etc.' Notice the use of ḃí. ndaoine: MS. naoiḋne. A better reading is got in O'Ren., *i.e.*, gur ba ċaoire a n-eiċ ⁊ gur ba sgíteaċ a ndaoine.
48. dá ndéantá, 2 *sg. past subj.* Dá always takes the subj. in early Mod. Ir.
52. do ḋul go tiġ ⁊rl., '*to go to the house of some prince or hospitaller of* (*all*) *those who are near you* (*and to remain there*) *while. . . .*' The biaḋtaċ held his land rent free, and in return for this he was bound to entertain travellers and soldiers on the march. Hence the name biaḋtaċ (*fr.* biaḋ, 'food').
56. d'ḟuireaċ i nḃúr dtiġṫiḃ . . . an tsneaċta so, '*to stay in your own bedrooms and in your own place until this snow disappears.*'
59. do ġéantaoi an cóṁairle sin linn, '*that counsel would be done by us,*' *i.e.*, '*we would follow that counsel.*'
61. ⁊ naċ fuil . . ., '*and because there is no house near me in which the number in my company would be tolerated or received, and this number would go only where I go* (*i.e.*, *would refuse to accept a lodging apart from me*).'
67. fuileóntaoi (O'Ren. -eónfaoi): diġeoltar, aiṫeonad, coiseonaiḋ are other examples. Inneosad is the only example in the modern language of this *é*-future.
73. ceangal bunaiḋ: MS. bunaḋ. O'Ren. has caingean buana.
85. cá maiṫeas: cá, '*what,*' an interrogative adj. Gá is another form of it; thus in *line* 94 we have gá fearr dom. Both forms were

used by Keating, and are still preserved in Connaught and in the Decies. For a fuller treatment and for copious examples, see Gile na mBláṫ, *p.* 77, *n.* 42.

87. '*What advantage . . . should I get beyond him who would come to you on that day itself?*' *i.e.*, '*who would make your acquaintance on the day you enter into your kingdom.*' seaċ or sech is cognate with the Lat. *sequor*, *secus*; Gr. (σ)ηπ- in ἕπομαι; Eng. *see*. An tí = O. Ir. *intí*, *i.e.*, the deictic particle *-i*, found in Gr. οὑτος-ί, Lat. *quí* (= **quo*+*ī*), compounded with the article. The present form is an té.

102. ar cóṁ-ruiṫ. Certain prepositions were followed by the *acc.* case in O. Ir., certain others by the *dat.* Fa, in, ar were followed by the *dat.* or *acc* according as they denoted *rest* or *motion*. Here ar is followed by the acc. Ar not causing aspiration in such phrases as ar buille and ar croċaḋ is regular because from the O. Ir. *for*<**uper*.

113. ar gcumas dó, '*according to his power*,' '*in his power*.' A common usage of iar: cf. *áith . . .* ⁊ *aitreb don mac iar ndiadacht*, 'place and dwelling of the Son according to Divinity' (Pass. and H., 3500).

116. bótar: very probably this should be bota.

117. béal sgáta appears to be some kind of a shelter. Perhaps it should be bealscalan, '*a booth*.'

118. Note that linn does not mean '*by us*' but '*for our presence*,' '*for us* (*to sit at*).' Cf. cuir síos teine liom, '*make me a fire*' (Folk-speech).

119. ċongaiḃ: MS. ċoingiḃ.

124. is fusa dúinn trosgaḋ . . ., '*it is easier for us to fast for one night than to satirize F. on the matter of food, i.e., to go in quest of it until we should know whether it is to be had.*'

131. luaṫ-ċuarta, '*swift circuits*,' *i.e.*, '*glances*.'

133. Obviously ċoiṫig has much the same meaning as ċóṁnuiġ. This is a verb connected with coiṁṫiġeasaċ, '*occupying same house*.' Ċoiṫiġ, *i.e.* ċoṁ-ṫiġ.

135. cá síor-aṁarc . ., '*what constant looking have you at me rather than at anyone else of all who are inside*.'

140. cá nuaḋ-ċruiṫ do ṡílear tú ⁊rl., '*what strange appearance do you think I have to-day compared to any other time, for you are constantly looking at me*.' Fuile: the present form is fuilir; the -r is a growth, and one of a very recent period.

145. ⁊ fós dá níḋ ar a ḃféaċain go minic, '*and also to look at two things often, (namely . . . .)*.'

153. mo luċt agallṁa áirdrí, '*my ambassadors*.'

157. leis, '*on account of*.'

162. dá ḟéaċain, '*for the purpose of (its) seeing*'; dá = do + a, a the proleptic pronoun in apposition with the phrase an seaċnóċaidís sinn anoċt.

163. ó naċ fuil acfuinn a ḃfrioṫáilte uile againn, '*since we have not the means of attending to all of them*.'

172. idir leaṫar na leacan ⁊ an cnáṁ aige, '*between the skin of his cheek and the bone*.' aige used instead of the *poss. pron.* a. The *poss.*

adj. denotes possession and nothing more: atá mo láṁ tinn, '*my hand is sore*,' as in English; while the *prep. pron.* introduces a somewhat different idea: atá an láṁ tinn agam, '*I have got my hand sore*,' or '*the hand is sore in my case*.' The usage in the text is derived from a sentence of this shape: ní raiḃ braon fola ná blúire feóla idir leaṫar na leacan ⁊ an cnáṁ aige, '*he had not got a drop of blood nor a shred of flesh between cheek-skin and bone*.' The aige in the text cannot be literally translated. The nearest approach would be '*in his case*,' or '*with him*.' This use of ag sometimes answers to '*of*' in English: '*of mine*,' '*of his*,' e.g. an áit seo againn-ne, '*this place of ours*.'

175. idir an lic: lic is the *acc*. governed by idir. When in Mod. Ir. the *dat*. has a distinct form it represents fairly accurately the *dat*. and *acc. sg*. in O. Ir., *e.g*. ċaras an aḋḃaiḋ seo (Eaċtra Léiṫín).

202. ċóirṫear: O'Ren. ċorṫar.

216. ⁊ iad ar ḃfilleaḋ a nglún, omitted in MS. 3 d 3.

217. cluanaiġeaċt: the meaning must be '*preparing poems*,' '*reciting poems*,' or '*contending in verse*.'

218. is i n-éinḟeaċt do doireaḋ na h-éigse, '*the poets conceived at the same moment*.' For the precise force of do doireaḋ, and the apositions of the word laoiġ in line 220, see doirim in Fr. Dinneen's Dictionary.

220. There is a pun on laoiġ, *i.e*. laoiġ, '*calves*' or '*fawns*,' and laoiḋe, '*lays*.'

234. dortaḋ flaiṫis, '*ruin of sovranty*.'

238. ⁊ teaċt ó'n áit i raiḃ . . . an luaċair féin, '*seeing that you came from the place in which was* luaċair *to the place where not even rushes are*.' Here again there is a pun, áit i raiḃ luaċair, *i.e*. Luaċair Ḋeaġaiḋ.

246. cionnas atáṫar agaiḃ. Note the idiomatic use of the auton. Compare dá mbéaḋṫaoi go maiṫ againn (line 512). Is sgíṫeaċ atáṫar ag muinntear an ḃaile so (l. 362) is another good example.

256. tá cliaṫ-ḟlat gan téagar 'na fiar-luiġe nó 'na leaṫ-luiġe leis, '*there is a hurdle without thickness lying slantwise or in a half-reclining position against it*.' O'Ren. has tuíḋe for teóiḋe. If teóiḋe be read, it may be for teó, '*strength*' (O.R.).

265. cruinn-trilleaċa. See O'R. croinntrile, and crontraile in the Supp.; see also Gadelica 1, 4, *Pairlement Chloinne Tomáis*, 1366.

272. claigeaċ for cloigeaċ, from clog, '*blister*,' *i.e*. '*with lumps on it*,' the opposite of claiseaċ.

273. mór-ṡaiṫiġ: perhaps '*big-necked*.' See O'R. saiṫ.

274. ag arḃ' ṁó . . . a h-uiriseaċt. Perhaps '*whose bite was seven times better than her readiness*, 'who was better able to eat than to make ready.' Ag arḃ' ṁó = ag a(n) (the *rel. pron.*) + ro + ba ṁó, '*at whom was greater*.' (For a full explanation of the rel. governed by a prep. see G. na mḃ. *p*. 74, *n*. 19). uiriseaċt: fuiris is used as well as furus. Either word may omit the f, and uiriseaċt would be a noun formed from (f)uiris.

275. áirseóireaḋa: this is a loan-word from the Latin '*adversarius*.'

283. atáid luċt an tiġe úd uile . . ., '*and no one, male or female . . . of all those who ate any of the food of that house ever came out of it thankful,*

satisfied or satiated.' Atáid luċt an tiġe úd uile merely serves to emphasize ní ṫáinig aoinneaċ fásta ar.

291. idir na boġa ⁊ na boilg tángais ċuġainn : A proverb to denote '*the lean season,*' '*the time of dearth or difficulty.*' It may possibly be found surviving in some of the dialects.

292. óir do ċuaiḋ ⁊rl., '*for the voice of the flail has left us and the sound of the churn-dash has not reached us,*' *i.e.*, it is between autumn and late spring, *i.e.*, winter or early spring.

295. iar ndóisg may be taken as a compound noun.

311. fá'n sliaḃ sin suas, '*over or on that mountain above,*' *i.e.*, the days set upon the guests during the chase.

320. troidéis appears to be troid + the ending -éis on the imitation of móiréis and ráiméis.

329. gruig graig : O'R. has groig, 'a growl.' graig may be simply a pair-word with gruig, as tur, tar, muirc, mairc, etc. But O'R. has graig, adj., 'evil.'

330. glafairt. Possibly for glafaireaċt, '*noisy babbling*' (Dinneen).

333. bruid brad are probably pair-words. brad is the root of the well-known words bradaċ, '*thievish,*' bradġail, '*to thieve.*'

339. The meaning of lúimn-leaċa is uncertain.

346. sé is the proleptic anticipating the clause aoinneaċ dá n-aoirid . . . na h-arḋaċtuiġṫe sin. It can hardly be the numeral.

354. an fear 'gár h-oileaḋ . . . mé aige : aige is here pleonastic. 'gár=ag+*rel. part.* a (older *a*(*n*))+ro, and is now worn down to 'gar and gur in West Munster ; ar, elsewhere. This gur (and corresponding go) is a West Munster peculiarity. The above usage of aige has become universal in the spoken language.

361. léire is very probably léiriḋ, *g.* of léireaḋ, '*tormenting,*' '*pain.*'

370. níl frioṫálaṁ aon ċéireaċ aon ġéiḋ ⁊rl. O'Ren. has is forḃaḋ aon ċaoraċ ⁊ is ingeilt aon ḃéiṫe an baile so. Céireaċ can hardly stand. It may be for céise, *g.* of céis, '*a farrow.*' But more likely a mistake for caoraċ as in O'Ren. In the latter's reading we get '*the land of a single sheep,*' *i.e.* '*the grass or grazing of a single sheep.*' forḃaḋ is pronounced forba.

372. siúr míosa, '*sister of a month,*' *i.e.* '*a month old.*'

373. is eól dóiḃ ceisneaṁ do ḋéanaṁ. We have a parallel to this in the French '*je sais lire.*'

383. ós=ó is ; ⁊ ós tusa ṫáinig ann, '*and since it is you who came.*' leigṫe is what is known as the participle of necessity. Other examples of it are indéanta, gearánta (ní g. ḋom).

387. The O'Ren. MS. throws no light on the difficulties we meet in this laoi.

405. fostaċ is very probably an adj. formed from the noun fostaḋ, '*securing,*' '*pacifying*' (O'R.).

408. ní tráṫ cómráḋ . . . atá ann, '*it is no time for us to talk now, for the day is well-nigh spent.*'

414. do ċómṁaiṫ do ḋuine, '*so good a man as you.*' Cf. a cómmór sin do ġníoṁ.

416. naċar, the past tense neg. rel. form of the copula, now nár.

432. noċ is used as the equivalent of the relative. See Vocab.

435. i n-iarmar íoċtar aṫġuirt aṫmóna. Probably: '*in the low waste patch of a worn out field, and bog.*' The prefix aṫ- would imply that a thing is being used, etc., a second time.

440. ar n-a sleaṁain tarraing, '*after being pulled smoothly.*'

445. mór-ḟáiṫe: O'Ren. mór-ḟáṫaċ. See note to line 273.

451. muna gcurṫaoi ar a dteangṫaiḃ é, '*were it not to be put on their tongues.*'

467. ar n-a losg-ḃrúiṫ (*i.e.* bruiṫ), '*after being cooked and burned.*'

469. boṫ contains the same root as beiṫ, the verbal noun of atá, and means '*the place where one is,*' hence '*a tent.*' It is from the same source as Gr. *φύσις*.

474. naċ tualang mise ar a n-aiṫris. Compare the O. Ir. *ammi túailnge ár m-bréthre*, 'we are potent in our word,' *túailnge* being the gen. of the noun used as an adjective.

476. sgoilb do ḃaint do ṁaoil-ċléiḃ . . . builg an tiġe, '*to cut scollops for an open basket, or a wisp for the upper-well of the house.* (?). Maol-cliaḃ may mean '*a low or open basket.*' Uaċtar builg an tiġe is uncertain.

478. noċ ní h-eól dam, '*and one who does not know.*'

491. ní ḃeaḋ maiṫ ḋúinn de sin, '*we would reap no advantage from that.*'

492. gé beag, '*although it is little,*' gé containing a part of the verb is.

501. deaċaimís, past subj. corresponding to the perfect deaċaiḋ.

510. déan is the 1st pers. sg. of the reduplicated future. From this future is formed the condit. pass. déantaoi (O'Ren. déanfaoí) in line 503.

516. a ċliaḃ ċuṁang cos-árd, '*its creel* (*thatch frame* ?) *narrow.*' The precise force of cliaḃ and cos-árd is uncertain.

518. fearas-tiġe, '*management.*' Probably the same word as fearaċas tiġe, '*husbandry,*' '*parsimony*' (O'R.).

524. is suaill naċ éigean dóiḃ, '*it is little but it is distress for them,*' *i.e.*, '*their position is almost a distressful one,*' may possibly be the meaning which was intended to be conveyed. More probably there is something omitted between dóiḃ and le.

526. sgor sgurtaoí: the variant reading sgor sgrúitiḋe of O'Ren. makes clear the meaning. The preferable reading then should be sgor sgruitiḋe, sgor '*a troop*' or '*company,*' and sgruitiḋe the *pl.* of sgruit, *g.* -uta, *m.*, '*a thin, gaunt or mangy person.*'

544. deargaḋ donn-ḃrataċ, '*an utter kindling* (*reddening*) *of robes.*'

545. fliuċ caoṁna go bun ḃúr gcluas, '*a wet covering up to the ear-lobes.*'

553. ⁊ na coiriḋe leaṫ-lána . . ., '*and* (*as to*) *the half-full pots the inside is full and the outside empty.*'

556. dá ndeárnaiḋ leasuġaḋ leanna an earraiġ fá ḃúr gcóṁair-se, '*from which was made the saving of the spring-ale for you.*' The honey was used apparently to preserve the ale. Deárnaiḋ seems to be used for deárnaḋ. Deárnaiḋ may however be 2 *pl. pret.* (See Pass. and Hom. 5964), but this would not agree easily with fá ḃúr gcóṁair-se.

567. cúdaiġṫe, *p.p.* of cúdaiġim or coṁadaiġim, *v.n.* coṁad. Same meaning as coimeud or coiṁeud.

583. maille = *im a leith*, '*at his side.*' At first the possessive probably varied according to the subject. Later on the etymological force of the phrase was lost sight of, and the preposition re was added. Cf. airís < *a frith éisse*, '*his back track.*'

596. mar do iḃṫear iad, '*according as they are drunk.*'

601. ⁊ iomad maoine ⁊ mór-ṁaiṫeasa an ḃaile-se, '*notwithstanding all the wealth and good things of this town.*' This illustrates the adversative use which agus may sometimes have. The agus before iomad means '*in spite of.*'

605. ar a líoṁṫaċt ⁊ ar a léireaċt, '*she is so subtle and so clever.*'

608. soġainne. Probably sóiġ-ne, *gen.* of sóġ. (See Vocab.)

617. gaċ mórṫuinn. Perhaps 'every great pasture-land'; old acc. of tonn, '*pasture-land.*' Or perhaps: '*every great wave or quantity* (*of good things*).' Tuinn may be the same word as tonn in the expression fear a raiḃ tonn ṁaiṫ dá h-aois caiṫṫe aige ba eaḋ é, '*he was a man who had spent a great period of his life,*' *i.e.*, '*well past middle age*' (See Árṫrac an Óir, p. 2).

620. ceileaḃraḋ, a loan-word from the Lat. *celebrare*, '*to celebrate,*' with change of meaning. Céad do gaċ cró, '*a hundred head of every sort of cattle.*'

622. Ní ṫárla aon niḋ im láiṁ anois, '*I have got nothing in my hand now, as it has chanced.*'

630. is suairce breaġ briaṫar ríoġ, ⁊ is fiaċa ó ġealltar do neaċ, '*sweet and fair is the word of a king, and it is debt after it is pledged to anyone.*' Suairce probably for suairc. Ó, '*since,*' '*from the time that.*'

639. mealltóir ⁊ malartóir ar ṁná, '*a deceiver of and trafficker in women.*' Malartóir, '*an exchanger,*' '*barterer.*'

645. créad an fáṫ n-órduiġeann tú mo ċeangal ⁊rl., '*why do you order me to be bound, for I am not conscious of having violated the statutes or the laws which the nobles of Munster obey.*' The n- before órduiġeann may be explained by go (understood), which in such cases would often be omitted in the spoken language.

649. bfear n-Éireann: -n because of the preceding *gen. pl.* The eclipsis of fear is due to analogy. Cf. i bforbair bfear bfalġa.

653. breiṫ do ḃéil féin, the choosing of your own mouth, *i.e.*, whatever you choose.

657. Dála (pl. of dál, '*state,*' '*condition*'), as prep. with the gen. = '*as regards.*' ar sin = iar sin, '*after that.*' A ḃeag dá sgéalaiḃ, '*anything of his tidings*'; sgéal has the pls. sgéala and sgéalta; the former now usually signifies '*news,*' the latter '*stories.*'

659. go roiċtain na puible, '*till he reached the tent.*' Poball is a loan-word from the Lat. *papilio*. Cf. Welsh *pebyll*, in which the -ll is due to the l of *mouillé*, and Eng. pavilion.

682. beir buaḋ ⁊ beannaċt, lit. '*take triumph and a blessing.*' The meaning attached to this phrase is '*I rejoice with you,*' '*I congratulate you.*' Beannaċt, O. Ir. *bendacht*, comes from the Latin *benedictio*.

7.—THE ADVENTURES OF LÉITHÍN. (Text, p. 117).

This text is taken from MS 3 d 3 [1817] pp. 235-248 of the Murphy Collection. Another very similar copy of it is to be found in Murphy MS. 4 b 1 [1755] pp. 159-167. The good results obtained by collating these two copies were confirmed by a third transcript of the tale which we discovered in the Royal Irish Academy, numbered 23 G 20.

1. i gcríoċ n-Éireann. The n- here is analogical. It would be historically justified only if críoċ were in the *acc. sg.* or the *gen. pl.*

3. aon do ló : do followed by a *sg.* noun is peculiar. We find aon de laeṫiḃ, '*one day,*' in Cruaċ Conaill.

16. ro-s-beart. ro is the particle which was used in O. Ir. in the past tense to infix the pronoun. -s- is one of the many forms which existed in Mid. Ir. to express the 3rd *sg.* of the infixed pronoun. It appears redundant here.

22. sailmċiallaiġ : sailmċeadlaċ, a psalm-singer (Fr. Dinneen).

27. buinnġil is either made up of bun+geal or buinne, '*a sprout,*' +geal.

38. do láiṁ Dé, '*by the hand of God.*'

42. ḋe appears to have the force of '*therefore.*' Cf. a deirim-si riḃ-se ḋe déanaiḋ creideaṁ cóir cinnte (Oiḋe Ċloinne Lir, *p.* 32).

55. dom rad-sa go h-uain. Perhaps rad is for radaḋ : '*urging me to (my) turn of work.*'

57. ro-d-ċruit, '*who created thee,*' -d- the 2nd *sg.* infixed pron.

63. na fiormaimeinte, '*of the firmament.*' For this we find fioramailtí in Don., and feirínglinnte in Gal. Obviously the word glinn, '*heavens,*' had some influence in the moulding of this latter form.

64. gur ṁairg dóiḃ dá raiḃ i ndán ⁊rl. (The weather was so inclement) 'that it was a misfortune for them for whom it was fated that they should be born, considering that they were that night without a fixed shelter, without entry to the protection of a bed, without a good fire to warm them (leó).'

74. doiṁne, '*profundity,*' *i.e.*, '*profound darkness.*'

81. tugadar an cóṁráḋ dá n-uige ⁊ dá n-aire, '*they gave heed and attention to the words.*' Dá n-uige ⁊ dá n-aire, probably for dá n-uiḋ ⁊ dá n-aire. Uiḋ, '*heed.*' The ḋ would be pronounced as g, and the initial vowel in agus would lead to the spelling uige.

83. ciúnlánaċ, probably connected with ciulán, '*a murmur*' (O'R.).

95. dílionn is uncertain.

96. ort do ċol ⁊ do ḋuais : '*on thee be thy impediment and thy pain.*' The other MSS. have do ċol duais (for which see the Additional Notes contributed by Mr. Thomas F. O'Rahilly to Éigse Suaḋ is Seanċaiḋ, p. 127). Cf. greadaḋ is duais ort! (Séadna) ; and donas duais ort (Cnó C. C. p. 59).

109. tré n-a urlaḃra féin, '*in his own way of speaking,*' *i.e.*, by means of the peculiar faculty of speech which he possessed and which was understood by Sailmín and Maolán "tré feartaiḃ a naoṁtaċta."

116. cuanartaċ. Perhaps cuanartaċ' for -taċa, a pl. of cúanart, *f.*, 'a pack of hounds or wolves' *metaph.* 'a company.'

119. glinn: gleann, '*a glen,*' has both glinn and gleann as *dats.*, glinne, glinn and gleanna as *gens.*

143. do leaṫ ḋíom, '*aside,*' '*to one side of me.*' MS. 4 b 1 has do gaċ líne ḋíom.

145. tuairim has practically the same force as ionsaṁail. Cf. ar amus ⁊ ar ionnsuiḋe.

158. barḋa is apparently an *adj.* formed from barr, as orḋa from ór.

159. go méid loin ⁊ go ngile eala, '*with the size of a blackbird and the whiteness of a swan,*' *i.e.*, '*as large as a blackbird and as white as a swan.*'

161. Ro ba iongnaḋ iar n-a n-innsin . . ., '*Léithin wondered on being told it was, because it was a white blackbird, and he recited the lay.*'

165. lon-ġoire, the blackbird's music. The latter half of the word, goire or gaire, '*to call,*' is contained also in scolġaire, freagra, *i.e.*, *frith+gaire*, and fógra, *i.e.*, *fo-ad-gaire.*

166. cuardaiġṫe, '*seekers,*' *i.e.*, '*calls,*' '*messengers of song.*'

169. sire perhaps means: '*thou seekest,*' *i.e.*, '*visitest.*'

176. a Ḋuḃġoire, innis dom, do ḟaoġal iomáireaṁ, '*O Dubhg. of life, long of reckoning, tell me . . .*' iom- is an intensive prefix.

178. macasaṁla. Macsaṁail, *f.*, '*like,*' '*a thing like*'; a mac saṁail, '*one like it.*' The better usage appears to be mac a saṁla, lit.: '*the son of its like.*' The two intermediate forms mac a saṁail and macsaṁla are also found.

179. an dtarṫaiḋ tú, '*hast thou seen?*' Lit.: '*hast thou caught?*' See tarraid, Pass. and Hom. Voc.

195. nárb soirb ná sona duit-se ċoiḋċe ⁊rl., '*a misery and a gloom on you for ever; I have not any news (of them), but (I am) as I was when setting out except for being so fatigued from every journey you caused me.*'

218. Saḋail sin a Ġoill go ngrinn ⁊rl., 'Pleasant is that, O Goll, indeed. Many the stream in which you fared (na dáil for i n-a dáil). We and you are not alike. Weary (?) on me its telling.'

223. ró-ṁoiġ is uncertain.

224. caiḋe seems to be the same as O. Ir. *ced, cid* (=cia+eaḋ)+é. Some confused this é with the *masc. pers. pron.*, and hence arose the form cad í. Cad é and cad í are both used in W. Cork, but we also find cad é before a *fem.* noun in that distrlct.

236. fearḋa an dáil, '*a manly gathering,*' '*a brave host.*'

259. tárta: See note, line 179.

264. Pádraig mac Alṗrainn, *i.e.*, the son of Calpurnius (=mac Calṗrainn). The c was lost owing to the c of mac, and thus we get mac Alṗrainn. Other forms of it are mac Alpuirn and mac Alpluinn, even; that which we find in St. Fiac's Hymn is mac Calpuirn.

286. corcra=Lat. *purpura*, W. *porffor*. Such substitution of *c* in Irish for the Lat. and W. *p* is common, *e.g.*, clúṁ, Lat. *pluma*, W. *pluf*; Cásg, Lat. *pasch*, W. *pasc*; ceathair, W. *pedwar*; cnumh, W. *pryf*.

287. dá ṡiḋe for do ṡiḋe, '*with a rush.*'

294. spreoingioċt. Probably: '*tearing,*' '*viciousness.*' The word is not in the Dictionaries.

301. do ċóṁairliġeadar re céile . . ., '*they had a discussion as to whether they would wait for news.*'

309. cia ro-s-ċuir: -s- the infixed pronoun is unnecessary here, its purpose being fulfilled by é.

tumailt=O. Ir. *tomalt,* v.n. of *do-meil, -tomil.* Compare the Cym. *malu,* Lat. *molo,* Ger. *mahlen.*

gaċ uair do h-inneosdaí a eaċtra ⁊rl., '*every time his adventures would be told, if the weather happened to be bad or rainy it would become good* (*i.e., by virtue of the telling of the adventures*).'

FOCLÓIR.

acfuinn, *f.*, means, power.

aċṁarán, *g.* -áin, *pl. id.*, bitter taunt, reproach.

aḋanta, *p. a.*, kindled, ligthed up.

aḋarc, *f.*, a horn.

aḋḃa, *g.* -aḋ, *f.*, a fort, a house.

aḋḃal-ṁór, *a.*, vast, enormous.

áḋḃar, *m.*, cause, reason.

aḋlacaḋ, *m.*, act of interring.

áḋṁarаċ, -aiġe, *a.*, fortunate.

agallaṁ, *g.* -aiṁ and -llṁa, *f.*, discourse, dialogue.

aiḃéis, *g.* -e, *pl. id.* and -eaċa, *f.*, the deep sea.

aibíd, *g.* -e, *f.*, costume, the dress of a religious.

áiḋḃéil, *a.*, vast, terrible.

aiḋlicim, *vl.* aiḋliceaḋ, I bury, dig.

aigne, *g.* aigeanta, *pl. id.*, *m.*, mind.

áil, *f.*, pleasure, desire, in phr. an áil liḃ, do you wish?

aill, *a.*, neut. of aile, another.

aiṁḋeoin, *f.*, unwillingness; d'aiṁḋeoin, in spite of.

ain-ċion, *m.*, great regard, affection.

aindeis, *g* -e, *a.*, afflicted, wretched.

aindlíġe, *g. id.*, *m.*, lawlessness, trespass.

aineólas, *g.* -ais, *m.*, ignorance.

aingiḋeaċt, *f.*, wickedness.

ainiarṁarṫaċ, -aiġe, *a.*, of evil consequences, ill-fated.

ain-measarḋaċt, *f.*, immoderateness.

ain-ṁín, *a.*, rough.

ain-teangṫaċ, *a.*, evil-tongued.

ain-teasaiḋeaċt, *f.*, excessive heat.

airc, *f.*, an ark; luċt na h-airce, the inhabitants of the ark.

áird, *f.*, point of compass, direction, region.

áiriġṫe, *a.*, definite, certain.

áirṁim, áirṁiġim, reckon, record.

áirnéis, *f.*, cattle, stock.

áirseóir, an adversary, the devil.

aisge, *f.*, a gift; i n-aisge, for nothing.

aistear, *g.* -tir, *m.*, a journey.

aiṫḃeóḋaim, -ḃeóḋaḋ, I restore to life.

aiṫeas, *g.* -is, *m.*, triumph.

aiṫeasc, *g.* -ṫisc, *m.*, advice, admonition. D'aiṫeasc, at the advice of.

áiteóċar, *fut. pass.* of áitiġim, I inhabit.

aiṫġiorra, *m.*, short cut.

aiṫin, *f.*, acquaintance.

aiṫis, *g.* -e, *f.*, reproach, contumely.

aiṫisim, I abuse, defame.

aiṫle, a remnant; a h-a. (with *gen.*), after.

aiṫne, *f.*, knowledge, recognition; acquaintance with.

aiṫnim, I recognize; *pf.* d'aiṫin.

áitreaḃaim, -aḋ, *v. tr.* and *intr.*, I dwell, inhabit.

aiṫrisim, I tell, narrate.

allṁurаċ, *g.* -aiġ, *pl. id.*, *m.*, a foreigner, pirate.

allta, *a.*, wild, fierce.

alt, *g.* ailt, *pl. id.* and -alta, *m.*, joint, knuckle, ankle.

altán, *g.* -áin, *pl. id.*, *m.*, razor; altán sgeine, a strong sharp knife.

aṁarc, *g.* -airc, *pl. id.*, *m.*, looking at, watching.

amas, *g.* -ais, *pl. id.*, *m.*, an attack, marking.

aṁas, *g.* -ais, *pl.* aṁsa, *m.*, a mercenary soldier.

aṁgar, *g.* -air, *m.*, inconvenience, affliction, hunger.

aṁgaraċ, -aiġe, *a.*, inconvenienced.

aṁla, *a.*, thus, so; a. sin, in that manner.

aṁras, *m.*, doubt, suspicion.

aṁ-searcaċ, -aiġe, *a.*, unfriendly.

amus, *m.*, a visit, an attack.

anaċ, *m.*, a path, a pass.

anaclaim, *v. n.* anacal, I protect, safeguard.

anaiṫnid, *a.*, unknown.

anaṁaiḋe, *m.*, an animal.

anamna, *pl.* of ainm, *m.*, a name.

anḃfainneaċ, -iġ, *a.*, weak, exhausted.

anḃfann, *a.*, weak, feeble.

anfaḋ, *g.* -aiḋ, *m.*, storm, tempest.

anfaḋaċ, *a.*, stormy; terrible.

anglais, *f.*, milk and water; any diluted or inferior liquid.

aniuġ, to-day.

annlan, *m.*, sauce.

aoiḃinn, -ḃne, *a.*, pleasant, delightful.

aoiḃneas, *g.* -neasa and -nis, *m.*, delight, pleasure.

aoiḋeaċt, *f.*, hospitality, entertainment.

aoin-inead, *m.*, appointed place of meeting, tryst.

aoin-leac, one sheet (of ice).

aoirde, *g. id.*, *f.*, height, stature.

aoire, *g. id.*, *pl.* -riḋe, *m.*, satirist.

aoirim, I satirize.

aonaċ, *g.* -aiġ, *pl.* -aiġe and aontaiġe, *m.*, fair, assembly, meeting.

aon-ċú, *g.* -ċon, *pl.* -ċoin, *f.*, a chief hound (said of a warrior), sometimes in a disparaging sense.

aon-láṫair, *f.*, one spot, appointed place of meeting.

aontuṁaḋ, *a.*, marriageable.

aoraḋ, *g.* -rṫa, *m.*, act of satirizing.

aos, *g.* aois, *m.*, folk, people; a. dána, poets; a. ceóil. musicians.

apstal, *m.*, an apostle.

ár, *g.* áir, *m.*, slaughter, plague, the slain.

aráinín, *m.*, a small loaf.

árḋaċt, *pl.* -aiġṫe, *m.*, a monster.

árd-ollaṁnaċt, *f.*, the office of chief professor or doctor.

árd-tiġearnas, *m.*, sovereignty.

argain, *g.* airgṫe, *pl.* airgne, *f.*, plundering, spoils.

aroile, each other; ria aroile, with one another, together,

arraċt, *g.* -a, *pl.* -aiḋe, *m.*, a monster, a spectre.

arraċtaċ, -aiġe, *a.*, powerful, monstrous.

ársa, *a.*, old, aged.

ársaiḋeaċt, *f.*, old age.

aṫarḋa, *g. id.*, *f.*, patrimony, inheritance.

aṫċuinge, *g. id.*, *f.*, request, entreaty.

aṫċumaim, -maḋ, *v. tr.*, I deform, disfigure.

aṫġort, *g.* -ġuirt, *m.*, a disused field.

aṫláṁ, -áiṁe, *a.*, light, ready, prompt.

aṫtuirseaċ, *a.*, weary, afflicted.

aṫ-uair; an a., again, a second time.

bacaċ, *m.*, a lame man, a beggar.

bagraim, *v. n.* bagairt, threaten, parry (words).

báin-ḃreac, *a.*, white speckled, white spangled.

bainċéile, *g. id.*, *f.*, wife, (female) mate.

bain-éaċtaḋ, *m.*, women-slaughter.

baineann, *a.*, feminine.

bain-ḟile, *f.*, a poetess.

baisín, *m.*, a basin, a bowl (Eng.).

baiste, *m.*, the Sacrament of Baptism.
baistim, I baptize.
ball, *m.*, a limb.
ballċorcra, *a.*, purple-spotted.
banaṁail, *a.*, woman-like.
banċoire, *m.*, womankind; a company of women.
banda, *a.*, modest.
ban-óglaċ, *f.*, a maid-servant.
bantraċt, *g.* -a, *f.*, women-folk, company of women.
baois, *f.*, folly, indiscretion
baoiṫ, *f.*, tender one.
baoṫ-ingean, *f.*, a foolish girl.
baraṁail, *f.*, comparison.
baraṁail, *a.*, genteel, fine, gay.
bárraiḋeaċt, -a, *f.*, the overflowing, top.
bárr-áluinn, *a.*, topped.
bárr-ġlas, *a.*, green-topped.
basgaḋ, *m.*, oppression.
báṫaim, *v. n.* báṫaḋ, I drown, quench.
beaċt-ṁúinim, I teach perfectly or accurately.
beaḋ, *g.* -a, *m.*, injury.
Bealtaine, *f.*, the month of May.
beannaċt, *f.*, a blessing.
beannaḋ, *g.* beinne, *f.*, a horn.
beannaiġim, I bless; b. do, I salute.
bearna, *g.* -nan, *f.*, gap, breach, chasm.
beartaim, I pronounce.
beartuġaḋ, *m.*, gathering; tucking up.
beaṫuiġim, *v. n.* beaṫuġaḋ, I feed, support.
bé-ċroṫaċ, *f.*, shapely maiden.
béiceaċ, *f.*, act of shouting.
béim, *g.* -e, *pl.* -eanna, *f.*, stroke (of an oar).
beirim (béarṫaoí, *imper. pass.*), I bring forth, beget (see do-ḃeirim).
béiṫir, *g.* -ṫre, *f.*, a bear.
biaḋaim, I feed.
biaḋtaċ, *m.*, a hospitaller.
binn, *f.*, top, an arm of a tree.
bíoḋḃa, *g.* -ḃan, -ḃaḋ and -ḃaiḋ, *pl.* -ḃaiḋe, *gpl.* -ḃaḋ, *m.*, an enemy, a guilty person.
bioṫ-ḃuaḋaċ, *a.*, ever triumphant.
bioṫṁaiṫeas, *m.* and *f.*, constant benefit.
blaḋmannaċ, *a.*, boasting, bragging.
blaiḋreaċ, *f.*, clamour, lamentation.
blaiṫ, *f.*, flower, blossom.
bleaċt, as *a.*, milky.
bleaċtṁar, *a.*, abounding in milk; fruitful.
bleiḋe, *g.* bleiḋi, *m.*, goblet.
bloḋaċ, *a.*, broken.
bóċna, *g. id.*, *f.*, the ocean.
boḋraḋ, *m.*, stunning, confusion.
bogóideaċ, -dige, *a.*, chequered or spotted.
boirb-neartṁar, *a.*, fierce and powerful.
bolg aoire, blister of a satirist.
bolg-ṁór, *a.*, large-bellied.
bolg-ḟúileaċ, *a.*, dimpled.
bollsaire, *g. id.*, *pl.* -ride, *m.*, a herald, house-marshal.
boṫ, *g.* boiṫe, *pl.* boṫa, *f.*, a hut, a tent.
braduiḋe, *m.*, a thief.
braiġe, *g. id.*, *pl.* -ġde, *m.*, a prisoner, hostage.
braṫ, *g.* -a and -aiṫ, *m.*, spying, treachery.
bráṫ, *g.* -a, *m.*, judgment, doomsday.
brat, *m.*, a cloak, a garment.
braṫ-ḃuille, *m.*, treacherous blow.
breac-ḃallaċ, *a.*, brindled, spotted.
bréanaḋ, -nta, *m.*, act of rotting.
breill-ṁéaraċ, *a.*, having lumpy fingers.
bréin-im, *m.*, ill-odoured butter.
breiṫ, *f.*, judgment, sentence.

breiṫ, *f.*, act of taking, bringing.
breiṫniuġaḋ, *m.*, act of considering, looking at.
briaṫar, *g.* bréiṫre, *pl. id.*, statement, word of honour.
bríġ, *f.*, strength ; essence.
bríoġṁar, *a.*, vigorous, energetic.
briosg, *a.*, crisp, brittle.
brutinneaċ, -iġe, *a.*, speckled.
broc, *g.* -ruic, *pl. id.*, *m.*, badger.
broc-ċlas, *g.* -ais, *m.*, den of badger.
brónaċ, *a.*, sorrowful, grieved.
brón-ċóṁráḋ, *m.*, sorrowful discourse, talk.
bronnaim, *v. n.* bronnaḋ, I bestow, give.
brostóḋ = bros oċṫá, 2 *sg. cond.* of brostuiġim, I incite, stimulate.
bruaċ, *m.*, a bank (of river).
brúġtaċ, *f.*, bruising, crushing.
bruid, *g.* -e, *f.*, bondage, slavery ; need.
bruiġean (bruiḋean), *g.* -ġne, *pl. id.* and -ḋeanta, *f.*, mansion, palace ; often enchanted palace.
bruiġin, -ġne, -ġeanta, *f.*, strife, act of quarrelling.
bruinne, *g. id.*, *f.*, judgment, doom, the verge, brink ; go bruinne an ḃráṫa, till the day of doom,
bruinne, *g. id.*, *pl.* -í (really *gs.* of brú used as *ns.*), *f.*, bosom.
bruiṫ, *f.*, act of cooking, baking.
bruiṫim, *vl.* bruiṫ, *pp.* bruiṫte, *v. tr.* and *intr.*, I boil, cook.
buaḃall, -aill, *m.*, a bugle, trumpet.
buaḋ, *f.*, a victory, triumph.
buaḋ, *g.* -aiḋ, *m.*, some virtue which is in a thing.
buaḋa, *a.*, having virtues or good qualities.
buaḋaċ, -aiġe, *a.*, victorious.
buaiḋ, *g.* -e and -aḋa, *pl.* -aḋa, *f.*, victory. virtue.
buain-leanḃuiġeaċt, *f.*, lasting childhood.
buan-láidir, *a.*, persevering and strong.
buannaċt, -a, *f.*, free quartering for soldiers, military service, slavery.
buan-réabaḋ, -bṫa, *m.*, great or lasting laceration.
buan-riġin, -ġne, *a*, of everlasting endurance.
buan-torṫaċ, -aiġe, *a.*, everlastingly fruitful, productive.
buan-uaṁla (?) (buan-ḟaṁlúṫ), *a.*, everlastingly brisk, or active.
buaraċ, *f.*, a spancel to tie a cow's hind legs while being milked.
buiḋeaċ, *a.*, thankful, pleasing.
buiṫreaċ, *f.*, a roaring, a bellowing.
búiṫreaḋ, *m.*, a roaring.
bunaiḋ, *a.*, original, own (sometimes bunaḋ).

caḃair, *g.* -ḃra, -ḃraċ, -ḃarṫa, *f.*, help, assistance.
cabán, *g.* -áin, *pl. id.*, *m.*, a cabin, a booth.
cáċ, *g.* cáiċ, everyone.
cailleaċ, *f.*, a hag.
cailleaṁain, *f.*, loss.
cáin, *a.*, pleasant, fair.
cáineaḋ, *g.* -nte, *m.*, act of reviling ; satire.
cáinseóireaċt, *f.*, scolding.
cáinteaċ, *g.* -tiġe, *a.*, abusive, satirical.
cáirde, *f.*, respite, delay, credit.
cáirdeaṁail, *a.*, friendly.
cairpeadṫa, *pl.* of cairpead, *m.*, a chariot.
cairpṫeaċ, *g.* -ṫiġ, *m.*, a man in a chariot.
caismeart, *m.*, *pl.* -ṫa (?), contention.
caismirt, *g.* -e, *pl.* -iḋe, *f.*, alarm, heat of battle.
caismirt, *f.*, conflict.

caiteaṁ, *m.*, act of eating.
cait-éide, *g. id.*, *m.*, battle-clothes, armour.
caitim, *v. n.* caiteaṁ, I spend, consume, use.
caitréimeaċ, -miġe, *a.*, triumphant.
calaḋ, *g.* -aiḋ, *pl. id.*, *m.*, port, harbour, haven.
calaḋ-ṗort, *g.* -ṗuirt, *pl. id.*, *m.*, port, haven.
calcuġaḋ, *m.*, act of corrupting, stagnating.
calmaċt, *g.* -a, *f.*, bravery, courage.
cam-ḃéalaċ, *a.*, crooked-mouthed.
canaim, I speak, narrate.
canaṁain, *g.* -ṁna, *pl. id.*, *f.*, a dialect, pronunciation.
canncas, *g.* -ais, *m.* (concas), conquest, vengeance.
cannrán, *m.*, a grumbling.
cannránaċ, *a.*, grumbling.
cantain, *g.* -ana, *f.*, speaking, singing.
caoiṁe, *f.*, mildness ; beauty.
caoin, *a.*, tender, pleasing.
caoin-léaġaḋ, *m.*, spiritual reading (?).
caol-ċuid, *f.*, a slight portion.
caol-spáġaċ, *a.*, with thin club-feet.
caoṁ-eólas, *g.* -ais, *m.*, right direction.
caoṁnaim, -aḋ, *v. tr.*, I protect, keep.
caonaċ, *m.*, moss.
cara, *g.* carad, *m.* and *f.*, a friend, friendship.
caraim, I love.
carbad, *g.* -aid, *pl. id.*, *m.*, the gum, jaw, mouth.
carcair, *g.* -craċ, *pl* -craċa, *f.*, a prison (Lat. carcer), a slope.
carṫannaċ, *a.*, friendly, kind.
casaoid, *f.*, a complaint.
casaoideaċ, *a.*, wrangling.
casarnaċ, *a.* (also cassaraċ), branchy.
casúr, *m.*, a hammer.
caṫ, *g.* -a, *pl. id.* and -anna, *m.*, a battle ; a battalion of 3,000 men.
caṫ-ḃuaḋaċ, *a.*, victorious in battle.
caṫ-éide, *g. id.*, *m.*, armour.
caṫfuiġear, *fut. pass.* of caitim.
caṫ-líonṁar, *a.*, having many battalions.
caṫuġaḋ, *g.* -uiġṫe, *m.*, act of fighting.
céadfaḋ, *m.*, understanding.
céadfaḋaċ, -faiġe, *a.*, discreet, sensible.
céadna ; mar an gc., in like manner.
ceall, *f.*, a church.
ceangal, *m.*, a bond ; a compact.
ceanglaim, *vl.* -gal, I bind, fetter.
ceann ; tar ċ., notwithstanding, in opposition to.
ceannas, *m.*, headship, superiority.
ceann-ṁala, *g. id.* and -n, *pl.* -ṁalaiḋe, eyebrow.
ceannsa, *a.*, mild, gentle.
cearrḃaċ, *m.*, a gambler.
ceart-ḃreaṫaċ, *a.*, of righteous judgment.
ceasaċt, *f.*, faultfinding, murmuring, complaint.
ceaṫraṁa, *g.* -an, *f.*, a quarter ; a leg (of mutton, etc.).
ceaṫrar, *g.* -air, *m.*, four persons.
ceileaḃraḋ, *g.* -ḃarṫa, *m.*, act of bidding farewell, leave.
ceileaḃraim, I bid farewell.
ceilim, *v. n.* ceilt, I conceal, deny.
céillıḋe, *indec. a.*, wise, prudent.
ceirt-ḃreaṫaċ, *a.*, justly judging.
ceisneaṁ, *g.* -niṁ, *m.*, act of regretting, grumbling.
ceól, *g.* ceoil, *pl.* -ólta, *m.*, music.
ciall, *g.* céille, *f.*, intellect ; discretion.

cian, *gsf.* céine (used mostly adverbially and as noun), long, distant (of time or space).

ciar-ingneaċ, *a.*, of jet-black nails.

ciarsán, *m.*, a humming.

cimeaċ, *g.* -miġ, *pl. id.*, *m.*, a captive, hostage.

cineaḋ, *m.*, act of resolving on.

cinéal, *g.* -éil, *pl. id.*, *m.*, race, generation.

cinn-ḃeirt, *g.* -e, *pl. id.*, *f.*, a helmet, head-dress.

cinneaḋ-ġéar, -ġéire, *a.*, sharp-pointed.

cinnim (with ar), I surpass, excel.

cinnim, *v. n.* cinneaṁain, I fix, appoint, decree.

cinnim, cinneaḋ, *v. intr.*, I resolve, determine.

cinnte, *indec. a.*, appointed, allotted.

cionn; do c., for the sake of, on account of.

cíoraim, I comb.

ciorrḃaḋ, *g* -aiḋte, -aiḋ, *m.*, act of cutting, slaughtering.

ciorrḃaim, *v. n.* -aḋ, I hew, cut.

cipiḃ, *d. pl.* of ceap, *g.* cip and ceapa, *pl. id.*, *m.*, a block, a battalion.

ciṫ, *g.* ceaṫa, *pl. id.*, a shower of rain.

ciuinim, *v. n.* -neaḋ, I calm, still.

ciúnlánaċ, *a.*, (?)

claiḋe, *m.*, a fence.

claiseaċ, *a.*, worn into furrows.

claṁ, *a.*, despicable, wretched.

claṁaire, *m.*, a leper; a wretch.

clampar, *m.*, a wrangling.

clann-líonṁar, *a.*, having many children.

claoċluiġim, -lóḋ, *v. tr.* and *intr.*, I change.

claoiḋim, *v. n.* -ḋeaḋ, I defeat, destroy.

cleaċtaim, -aḋ, *v. tr.* and *intr.*, I am accustomed to, I practise.

cleaṁnaċ, *g.* -aiġ, a son in law, connection by marriage.

cleas, *g.* -a, *pl. id.* and -anna and clis, *m.*, feat, craft.

cléireaċ, *dpl.* -rċiḃ, *m.*, a cleric, clerk.

cleiṫ-ṫéagar, *g.* -air, *m.*, stout-rib.

cliaḃ, *g.* cléiḃ, *m.*, chest, ribs; a basket.

cliaḃ-ċaoile, *f.*, narrowness of chest.

cliar, *g.* cléire, *f.*, the clergy.

cliaṫ-ḟlat, *f.*, hurdle.

cliteaċ, *m.*, the bowels, the heart.

cloċán, *m.*, a pavement.

cloċarġa, *indec. a.*, set with stones.

cloiḋe, *m.*, defect, crookedness.

clú, *f.*, fame.

cluasaċ, -aiḋ, *a.*, long-eared.

cnáib, *g.* -e, *f.*, a hempen cord.

cnaipeaċ, *a.*, knobbed, lumpy.

cneaḋ, *g.* cneiḋe, *d.* cneiḋ, *pl.* -a and -aċa, *g. pl.* cneaḋ, *f.*, wound, sore.

cnéaḋaċ, -aiġe *a.*, wounded, wound-giving.

cnuas-iomḋa, *a.*, many-treasured, precious.

coḃlaċ, *g.* -laiġ, *pl. id.*, *m.*, fleet.

cogaḋ, *g.* -aiḋ, *m.*, war, battle.

cogadal, harmony, musical sound.

cognaṁ, *m.*, act of chewing.

cóiciḋís, *g.* -e and -eaċa, *f.*, fortnight, fifteen days.

cóige, *f.*, a province.

coigeal, *g.* -eile and -eala, *f.*, a distaff.

coigeann, *f.*, a churn (the contents).

coigilt, *g.* -e, *f.*, act of sparing, reserving coigṫiġeas, *g.* -ġis, *m.*, a fortnight.

Coiṁḋe, *m.*, the Lord God, the Trinity.

coiṁéadaim, *v. n.* coiṁéad, I watch, guard.

cóiṁeas, *g.* -ta, *m.*, comparison, equality.

cóiṁġleiċ, *g.* -e, *m.*, a struggle, a duel or single combat.

cóiṁlíon, *m.*, a multitude.

cóimlíonaim, *v. n.* -aḋ, I fulfil.

cóiṁneasa, *comp.* of cóṁḟogus, near, next.

cóiṁ-riṫim, I run along with; ar c., running in company.

cóiṁ-sine, *f.*, equal age.

coinṁeaḋ, *g.* -a, *m.*, act of billeting, keeping, "coigny."

coinsgleo, *g. id.*, *m.*, struggle, conflict.

coin inn, *g.* -e, *f.*, contention, dispute, controversy.

coire, *g. id.*, *pl.* -riḋe, *m.*, a caldron, a large pot.

cóiriġim, *v. n.* cóiriuġaḋ, I arrange, prepare.

cóirṫear, a fringe.

cois; le n-a gcois, along with them.

coisgim, *v. n.* cosg, I check, oppose, prevent.

coitċeann, *a.*, general, universal; go coitċeann, in general, in common.

col, *m.*, sin, wickedness.

colg, *g.* cuilg, *pl. id.*, a sword, the point of a weapon.

colg-ḋíreaċ, *a.*, straight-pointed.

colpa, *g. id.*, *pl.* -aiḋe, the calf of the leg, the shank.

coṁaċt, *g.* -a, *f.*, power, authority.

cóṁaċtaċ, *a.*, powerful, mighty.

cóṁainm, *m.*, a surname, name.

cóṁair; fá ḃúr gcóṁair, for you.

cóṁairle, *f.*, counsel, decision.

cóṁairliġim, I counsel, consult.

coṁall, *m.*, fulfilment; deed.

comaoin, *g.* -e, *pl.* -eaċa, *f.*, recompense, favour.

comaoine, *g. id.*, *f.*, favour, obligation, "compliment."

cóṁ-aois, *g.* -e, *f.*, the same age.

cóṁarṫa, *m.*, a sign, a symbol.

cóṁċoitċean, *a.*, universal.

cóṁ-ċruinn, -e, *a.*, circular, oval.

cóṁḋail, *g.* -ḋála, *f.*, meeting, presence.

coṁḋalta, *m.*, a foster-son, a brother.

cóṁḟogus, *a.*, close; i gc. do, close to, near to.

cóṁḟoġus, *m.*, proximity; relatives, kindred.

cómlann, *g.* -ainn, *pl. id.*, *m.*, fight, conflict.

cóṁlíonaḋ, *g.* -nta, *m.*, fulfilment.

cóṁṁaiṫ, as *subs.*, an equal.

cóṁṁaoiḋeaṁ, *g.* -ḋte, *m.*, boasting.

coṁṁór, -ṁóire, *a.*, very great.

cómmóraim, *v. n.* -óraḋ, I convene (an assembly).

coṁnuiḋe, *g. id.*, *f.*, dwelling, abode.

cóṁnuiġim, I remain.

compánaċ, *g.* -aiġ, *pl.* -aiġe and -aċa, *m.*, companion, comrade.

compántaċt, *m.*, fellowship.

cóṁráḋ, *g.* -ráiḋ, *d. pl.* -ráiḋtiḃ, *m.*, conversation.

cóṁḟuan, *m.*, rest.

conair, *g.* -e, *pl. id.*, *f.*, way, path.

ċonairc, 3 *sg. perf.* of do-ċím, I see.

conairt, *g.* -e and -eaċa, *f.*, pack of hounds.

conḟaḋ, *g.* -aiḋ, *m.*, madness, fury, roaring.

ċongaiḃ, *pf.* of congḃaim, I restrain, keep back.

congḃáil, *f.*, act of keeping, holding; maintaining, support.
congḃaim, *v. n.* congḃáil, I restrain, keep back.
contraċt, *g.* -a, *f.*, misfortune, curse.
cor, *g.* coir, *pl. id.*, *m.*, guarantee, pledge.
corcaċ, *g.* -aiġe, *f.*, a marsh, a low-lying swamp.
corcra, *g. id. m.*, purple, red colour.
corcraċ, *a.*, purple.
corn, *g.* cuirn, *pl. id.* and corna, *m.*, drinking horn goblet.
corraċ, *a.*, unstable, unsteady.
corraiḋeaċt, *g.* -a, *f.*, excess.
córuġaḋ, *m.*, act of refitting, arranging.
cosaṁlaċt, *f.*, likeness.
cosantaċ, *a.*, protecting.
coscar, *g.* -air, *m.*, slaughter, havoc, victory.
coscraim, -aḋ, *v. tr.* and *intr.*, I slaughter, triumph.
cosgairt, *g.* -arṫa, *f.*, act of slaughtering.
cosgarṫaċ, -aiġe, *a.*, destructive, overthrowing.
cos-luaṫ, *a.*, swift-footed.
coṫuiġim, -uġaḋ, *v. tr.*, I maintain, feed, preserve.
coṫún, *g*, -in, *m.*, coat of mail.
cráḃaḋ, *m.*, religion, devotion.
cráḋ, *m.*, act of tormenting, misery, torture.
cráḋaim, *vl.* cráḋ, I torment, annoy.
crain-tseileaċ, *a.*, having tough phlegm.
crampan, *g.* -ain, *pl. id.*, *m.*, an inlet of a river, a creek.
craoiseaċ, *g.* craoisiġe, *pl.* -seaċa, *f.*, a spear, javelin.
craos, *g.* -ois, *m.*, gluttony, the throat, anger.
crapaim, *v. n.* -aḋ, I shrink up, contract.
craplaiġim, -uġaḋ, *v. tr.*, I entangle, cripple.
créaċt, *g.* -a, *pl. id.*, *f.*, a wound, scar, gash.
créaċtaċ, -aiġe, *a.*, wounded.
creat-lom, *a.*, bare-bodied
creimeaḋ, *m.*, act of gnawing.
criaṫar ṁeala, *m.*, a honeycomb.
críoċ, *g.* críċe, *pl.* críoċa, *f.*, region, territory, country.
críon-ċailleaċ, *f.*, a withered hag.
críon-sgológ, *m.*, a withered, idle, officious old man.
crioslaċ, *g.* -aiġe, *f.*, girding of the loins.
cró, *g. id.*, *m.*, a pen, a fold.
cróḋa (from cró, valour), *indec. a.*, brave, valiant.
cróḋ-ḟarsaing, *a.*, of wide-socket.
cróġliḋeaċ, -iġe, *a.*, weak, sick.
croiḋeaṁail, *a.*, hearty, generous.
cróiliċ, -iġ, *a.*, lying in gore.
cróin-ḟiaclaċ, *a.*, brown-toothed.
cró-líontaċ, -tiġe, *a.* (*cf.* cróilinnteaċ, -tiġe, *a.*, in pools of blood), full of blood.
crónanaċ (*from* crón, -óine), *a.*, dusky, copper-coloured.
crú, *m.*, blood, gore.
cruaċ, *f.*, a stack.
cruaḋáil, *g.* -e or -ála, *f.*, vigour, difficulty, distress.
cruaḋalaċ, -aiḋe, *a.*, hard, hardy, barbarous.
cruaḋas, *m.*, temper, sharpness.
cruaḋ-ċuiḃriġim, I bind, fetter harshly.
cruaḋ-ċuiḃriġṫe, *a.*, hard-bound.
cruaḋ-reangaċ, *a.*, hard-furrowed, wrinkled.
cruinne, *g.* -aḋ, *d.* cruinniḋ, *f.*, universe, globe.
cruinneas, *m.*, accuracy.
cruitire, *g. id.*, *pl.* -riḋe, *m.*, a harper, musician.

cruiṫniġim, I create.

cruṫ, g. croṫa, *m.*, figure, shape, appearance.

cuaċ, *f.*, a cup or goblet.

cuaille, *g. id. pl.* -í or -aċa, *f.*, a pole, a club.

cuar, *a.*, crooked.

cuarduiġim, I search.

cuas, *g.* -ais, *pl.* -a, *m.*, a hollow, cave.

cuasán, *g.* -áin, *m.*, a small hole, cavity.

cuas-ḋoiṁin, -e, *a.*, having deep caves or hollows.

cuas-ṡúileaċ, -liġe, *a.*, hollow-eyed.

cúibe, *indec. a.*, proper, fitting.

cúibreaċ, *g.* -riġ, *pl.* -riġe and -eaċa, *m.* a fetter, a bond.

cuibreann, *m.*, partnership; portion, share.

cuibreaṫar=cuibriġṫear (é), let (him) be bound.

cuibriġim, -iuġaḋ, *v. tr.* I bind, fetter.

cúige, *f.*, province.

cuiġṫe (O'R.), five days.

cúil, *f.*, a corner.

cuillgeanta (colgánta), *a.*, rigid, stiff, unbending.

cuilt, *f.*, a quilt, a covering.

cuiṁne, *f.*, remembrance, recollection.

cuiṁneaċ, *a.*, mindful; an c. leat, do you remember?

cuin, *i.e.* ca uain, when?

cúinneaċ, *a.*, having corners or angles.

cuirfiġear, *fut. pass.* of cuirim, I put.

cuiriceaċ, -aiġe, *a.*, deformed.

culaiṫ, a robe; apparel.

cuṁang, -ainge, *a.*, slender, narrow.

cumas, *m.*, strength, power, ability.

cuṁdaċ, *g.* -daiġ, *pl.* -aiġe, *m.*, covering.

cuṁduiġim, *v. n.* cuṁdaċ, I save, cover.

cupán, *g* -áin, *pl. id.*, *m.*, cup.

cúplaċ, double plaited, couple-like.

curaċán, *m.*, a skiff, a little boat.

curaḋ, *g.* -aiḋ, *pl. id.*, warrior, champion.

curanta, *indec. a.*, heroic, courageous.

cutaċ, -aiġe, *a.*, bob-tailed

dabaċ, *g.* daibċe, *pl.* -a, a vessel, a vat, a press.

dáil, *g.* -ála, *f.*, a story, a legend.

dáilim, *vl.* dáil, *v. tr.*, I bestow, deal, delay.

daille, *f.*, blindness.

dair, *g.* daraċ, *d.* -aiġ, an oak.

dála, *prep.* with *gen.*, as regards.

dalta, *g. id.*, *pl.* -iḋe and -ḋa, *m.*, foster-child, nursling, disciple.

daṁ, *g.* -aiṁ, *pl. id.*, *m.*, an ox.

dán, *g.* -áin and -ána, *m.*, a song, poem.

dán, *m.*, fate; i ndán do, destined for.

daoi, *g. id.*, *pl.* -ṫe, *m.*, a fool, a dullard.

daor-béimneaċ, -iġ, *a.*, vigorously striking.

daorsgar-ṡluaġ, *m.*, the rabble, the plebeians.

daraċ, *g.* -aiġe, *f.*, an oak.

daraċán, *m.*, an acorn.

dásaċt, *g.* -a, *f.*, madness, fierceness, boldness.

dásaċtaċ, -aiġe, *a.*, violent, dauntless.

daṫ, *g.* -a, *pl.* -anna, *gpl.* -ann, colour, complexion.

daṫ-áluinn, *pl.* -áille, *a.*, beautifully coloured.

deaċaimís, *imperf. subj. pl.* 3 of téiġim, I go.

deacair, as *noun*, hardship, difficulty.

deaċas, 1 *sg. perf.* of téiġim, I go.

deaġ-árus, *m.*, an excellent habitation.

deaġ-ṁuinntear, *f.*, goodly people.
deaġoiḋ, poetical word for diaiġ.
deaġ-órduġaḋ, *m.*, act of arranging.
deaġ-ṫapa, *a.*, very quick.
dealḃuiġim, I shape, create.
dealg, *f.*, a pin, a brooch.
deaṁan, *g.* -ain, *pl.* *id.* and deaṁna, *m.*, demon, devil.
dearḃ, -a, *a.*, sure, certain, genuine.
dearḃaim, -aḋ, *pp.* -ḃṫa, *v. tr.*, I prove, testify, swear.
dearḃ-ċóṁḋalta, *g.* *id.*, *pl.* -iḋe, a foster-son, a brother.
deargaim, -aḋ, *v. tr.*, I make, prepare, get ready.
deargaim, I make red, wound.
dearg-lasraċ, -aiġe, *a.*, in red flames.
dearnait, *pl.* -iḋe, *f.*, a flea.
dearóil, *a.*, miserable, weak.
dearóile, *f.*, wretchedness.
deataċ, *g.* -taiġ, *m.*, smoke.
déiḋeanaċ, *a.*, last.
deifir, *f.*, a dispute.
deilḃ, *g.* -e or -eaċa, *f.*, image, appearance.
deiṁeas-ḃéal (dias-ḃéal), *m.* pointed mouth (?).
deirḃṡiúr, *g.* seaṫraċ or seaṫar, *f.*, sister.
déirc, *f.*, alms.
deisgeart, *m.*, south.
déite, *pl.* of Dia, *g.* Dé, *dpl.* déitiḃ or déiḃ, God.
deoraḋ, *g.* -aiḋ, *pl.* -aiḋe and -aiḋṫe, *m.*, an exile; a stranger, traveller.
diablaiḋe, *a.*, diabolical.
diaḋa, *a.*, divine, holy.
diaṁair, -e, *a.*, hidden, dark, lonely, secret.
dian-ċlaoiḋte, *a.*, completely crushed, dispirited.
dian-ċreimeaḋ, *m.*, act of gnawing vigorously.
díċealt, act of concealing.
díċeannaim, -aḋ, *v. tr.*, I behead, execute.
díle, *g.* -leann and -linne, *d.* -linn, *f.*, a flood, a deluge.
dimbréag, *g.* -bréige or -éaga, *f.*, truth, excellence, genuineness.
díoġainn, -e, *a.*, steady, firm.
dioġal, *m.*, act of avenging.
díoġalaim, -ġail, -ġailt, *v. intr.*, I avenge, get satisfaction for.
díoġaltas, *g.*-ais, *m.*, vengeance, revenge.
díomas, *m.*, pride.
díombuaiḋ, *f.*, misfortune, defeat.
diombuiḋeaċas, *g.* -ais, *m.*, ingratitude.
dío-ṁór, *a.*, very big.
díomsaċ, *a.*, haughty, arrogant.
díon, *m.*, shelter, protection.
d'ionaċ, *compound prep.*, towards.
diorma, *m.*, a crowd, multitude.
díorruisceaċ, -iġ, *a.*, fiercely.
díosc, *g.* -ísce, *f.*, a dryness, barrenness.
díosgar-ṡluaġ, *m.*, the rabble, the mob.
díoṫċur, *m.*, banishment; subduing.
díoṫuġaḋ, *m.*, act of destroying.
díriġim, I guide, direct.
dís, *f.*, two persons.
dísgir, -cre, *a.*, fierce, nimble, sudden.
díṫ, *f.*, want, loss, hurt, damage.
diṫreaċ, *g.* -aiġ, *m.* (díṫreaḃaċ), a hermit.
diúltaḋ, *g.* -tṫa, *m.*, act of refusing.
diúltuiġim, *v. n.* -uġaḋ, I deny, refuse.
dleaċt, as *a.*, lawful, proper.
dleaċt, *f.*, a right; custom.
dliġe, *g.* *id.*, *m.*, a law, regulation.
dliġim, I deserve; in *pass. impers.*, one has a right.

dliġṫear, *pres. pass.*, it is lawful.

dlúiṫeaċ, -ṫiġe, *a.*, close, compact.

do-araḋnaċ, *a.*, hard suffering.

do ḃeirim, I cause; créad ḃeir ort, what causes you?

dobrónaċ, *a.*, dejected.

doċar, *g.* -air, *pl. id.*, *m.*, hardship, debit, obligation.

doċraiḋ, *a.*, gloomy, spiteful.

do-ḋealḃaċ, *a.*, ill-shaped.

do-ġéantaiḋe, *cond. pass.* of do-ġním, I do.

doiċeall, *m.*, churlishness.

dóid, *g.* -e, *pl. id.*, *f.*, the closed fist, the hand.

dóiġ, *a.*, probable, likely, pleasing.

dóiġ, *f.*, opinion.

dóiġir, *m.*, blaze, flame.

dóiġte, *a.*, burnt.

doilge, *comp.* of doilig.

doilġe, *f.*, sorrow.

doilġe, *a.*, troublesome.

doilig, *a.*, sad.

doiṁne, *f.*, depth.

doineann, *g.* -inne, *f.*, bad weather, storm.

doire, *g. id.*, *pl.* -riḋe, an oak grove, a wood.

doirim, I copulate.

dóiṫeadran, *a.*, dreadful, furious (?).

do-ṁaiseaċ, *a.*, ugly.

dona, *a.*, miserable.

donn, *a.*, brown.

donn-ḃrataċ, *a.*, of brown covering.

donn-ruaḋ, -aiḋe, *a.*, brown-red, chestnut or bay colour.

do rinneaḋ, *perf. autonomous* of deinim, I make, do.

dorn-ċloinn (dornċlann), *f.*, the hilt of a sword.

dortaḋ, *g.* -tuiġṫe, *m.*, overflowing, spilling.

drannt, *f.*, the mouth.

draoi, *g. id.*, *pl.* draoiṫe, a druid, magician, man of knowledge.

draoiḋeaċt, *g.* -a, *f.*, enchantment, witchcraft.

dreaċ-ṡolais, *a.*, of bright countenance.

dréaċt, *g.* -a, *pl. id.*, *m.*, a song, poem, story.

dream, *g.* -a, *pl.* -anna, *m.*, band, company, class.

dreol-ḟear, *g.* dreoil-ḟear, *m.*, silly fellow, poltroon.

droċ-ṁúinte, *a.*, ill-mannered.

droċ-ṫuar, *m.*, evil foreboding.

dromċlaḋ, *m.*, ridge, surface.

drong, *g.*, druinge, *m.*, people, tribe, company.

duaiḃseaċ, -siġe, *a.*, gloomy, stubborn.

duais, pain, trouble.

dual, *g.* -ail, *pl. id.*, *gpl.* dualaċ, *m.*, a lock of hair.

dual, -aile, *a.*, right, natural.

duan, *g.* -aine, *pl.* -anta, *f.*, a poem, a copy of verses.

duanaċ, -aige, *a.*, bardic, melodious.

dúil, *g.* -e, *pl. id.*, *gpl.* dúl, *f.*, element, creature.

duilleaḃar, *m.*, foliage.

dúiltuiġim, -uġaḋ, *v. tr.*, I deny, refuse, oppose, renounce.

duṁa, *g. id.*, *m.*, a hunting booth ("a place of gaming," —O'R.).

dún, *g.* dúin and dúna, *m.*, a fortress, castle.

dúr, *a.*, obstinate.

dúṫċas, *g.* -ais, *m.*, one's own country, birthright.

dúṫraċt, *f.*, diligence, zeal.

eaċ, *g.* eiċ, *pl. id.*, a steed.

eaċlaċ, *g.* -aiġ, *pl. id.*, *m.*, messenger, runner.

eaċra(iḋ), *f.*, *collect.*, steeds.

éaċt, *g.* -a, *pl. id.*, *m.*, heroic exploit, prowess.

eaċtra, *g. id.*, *pl.* -iḋe, *m.*, an adventure, history

éadáil, *g.* -ála, *f.*, riches, booty, plunder.
éad-ḟulang, *m.*, intolerance; an intolerable thing.
eaḋnaṁna, [?] *an leg.* ionṁaine, *f.*, love, affection.
éagaim, I die.
eagal, *f.*, fear; ní h-e. duit, you have no reason to fear.
eágcaoine, *f.*, act of lamenting.
eágcaointeaċ, *a.*, lamenting.
éagcóir, *g.* -óra, *f.*, wrong, injustice.
éagcoṁlann, *g.* -ainn, *m.*, oppression, injury, unequal contest.
éagcosc, *m.*, countenance, appearance, face, form.
eaglais, *f.*, a church, the Church, the clergy.
éagṁaiseaċ, *a.*, very great, excessive.
eaġmuis, *f.*, want; i n-e. (with *gen.*), in want of; besides.
eagnaiḋe, *a.*, wise; expert.
éagsaṁlaċt, *g.* -a, *f.*, wonder, strangeness.
ealaḋa, *g.* -an, *pl.* -ḋna, *f.*, learning, science, skill.
eallaċ, *m.*, cattle of any kind; household goods.
ealta, *f.*, a flock of birds.
eangaċ, *m.*, a cloak (?).
eangaċ, *a.*, abounding in shields.
eangnaṁ, *g.* -a, *f.*, (=eagna), wisdom, generosity.
éanlaiṫe, *f.* (*coll.*), bird-flocks.
éaraim, -raḋ, *v. tr.*, I refuse, deny.
éarlaṁ, *a.*, noble, august.
earraċ, *g.* -aiġ, *m.*, Spring.
earraḋ, *m.*, goods.
eas, *g.* -a, a waterfall.
easba(iḋ), *f.*, absence, want.
easbairt, *g.* -airte, *f.*, vespers, evening devotions.
eascáirdeaṁail, -ṁla, *a.*, hostile, inimical.
easláinte, *f.*, ill-health.
easnaċ=easnaċa, *pl.* of easna, *f.*, a rib.
easonóir, *g.* -óra, *f.*, disrespect, dishonour.
éig-ċealg, *g.* -ċeilge, *f.*, deadly guile, treachery.
éiġeaṁ, *g.* -ġṁe, *pl. id.*, *f.*, cry, shout.
éigean, *m.* and *f.*, violence, distress, difficulty, necessity.
éigeas, *g.* -gis, *pl.* éigse, *m.*, learned man, poet.
éiġṁeaċ, *f.*, a constant shouting.
éigne, *f.*, a salmon.
éigse, *pl.* of éigeas, *m.*, a poet, a satirist.
éigse, *collect.*, *g. id.*, *f.*, poetry.
eiliotrom, *g.* -ruim, *m.*, a hearse, a bier.
eineaċlann, *g.* -ainne, *f.*, retribution, protection.
eire, *g. id.*, *pl.* -aḋa, *m.*, a burden.
éiric, *g.* -e and éirce, éarca, *pl.* -iḋe, *f.*, fine, retribution.
éiriġim, I arise.
éirliuġaḋ, *see* oirleaḋ.
eiteallán, *m.*, a bird.
eiteallaċ, -aiġe, *a.*, flying, bounding.
eoċar-ġorm, *gsf.* eoċar-ġuirme, *a.*, blue-bordered.
eól, *g.* iuil or eóil, *d.* iúl, *m.*, knowledge; is e. dom, I know.
eólaċ, *m.*, a learned man.

fad-ċuma, *m.*, lasting sorrow.
fáiḋ, *m.*, a prophet, a seer, a learned man.
faiġrim, -ġirt, *v. tr.*, I temper (metal), heat in a furnace.
fáinle, *g. id.*, *pl.* -aċa, *f.*, swallow, martin.
fairseang, *a.*, wide.
fairnéis, *g.* -e, *pl.* -eaċa, *f.*, a statement, act of relating.
faiṫċe, *g. id.*, *pl.* -eaċa, *f.*, a lawn, a plain.
falaing, *f.*, a mantle.

falcṁar, -aire, *a.*, swelling; floodlike.

fan = ar feaḋ an. during, throughout.

fanaṁaint, *g.* -aṁna, *f.*, act of staying, waiting.

faoiḋ, *g.* -e, *f.*, cry, moan, shout.

faoilliḋ, half of February and January, bad weather.

faol-ċú, *g.* -ċon, *d.* -ċoin, *f.*, a wolf, a wild dog, a brave warrior.

farraḋ, *m.*, nearness, proximity; i ḃfarraḋ (with *gen.*), near, along with.

fásaċ, *m.*, a wilderness.

fásgaḋ, *m.*, a tightening.

fásgaim, *v. n.* fásgaḋ, I squeeze, tighten, compress.

fásuġaḋ, *g.* -uiġṫe, *m.*, desert place, waste.

feaḃas, *m.*, excellence.

féaċain, *f.*, a look, act of looking; act of seeing, visiting.

feaċainn (faċain), *g.* -e, *f.*, reason, cause.

feaċt, *g.* -a, *f.*, turn, occasion.

feaḋ, *m.*, length of time; an f., whilst.

feaḋain, *g.* -ḋna, *pl. id.*, *f.*, tribe, troop, party.

feaḋġail, *g.* -e, *f.*, act of whistling.

feaḋmannaċ, *g.* -aiġ, *pl.* -aiġe, *m.*, a servant, steward, overseer.

fean-ċoscair, -cra, *see* fiann-ċosgar.

fearaim, -aḋ, *v. tr.*, I pour out, give, send, shower.

fearann, *g.* -ainn, *pl.* -anna, *m.*, field, ground, country.

fearannas, *g.* -ais, *m.*, land, country.

fearann-ḃláiṫ, *a.*, of beautiful land.

fearanntas, *m.*, land, country.

fearḋa, *a.*, manly.

feargaċ, *a.*, angry, passionate.

fearn, *g.* -a, *m.*, the alder tree.

feart, *g.* -a, *pl. id.*, *m.*, a grave, trench.

feart, *g.* -a, *pl. id.*, *m.*, a miracle.

féar-uaiṫne, *a.*, grass-green.

feasaċ, *a.*, skilful, knowing.

feasaim, I know.

feasda, now, at any moment.

féasta, *g. id. pl.* -iḋe, *m.*, feast, banquet.

feiḋleaċán, *m.*, a butterfly.

feiḋm, *g.* -e and feaḋma, *pl.* -eanna, *f.*, power, business.

feiḋmeannas, *g.* -ais, *m.*, stewardship, an office.

féig, -e, *a.*, sharp.

féiġaṁail, -ṁla, *a.*, keen, sharp.

féile, *f.*, hospitality.

feiṫeaċ, *g.* -ṫiġ, *m.*, nerves, veins, sinews.

féiṫeaċ, *a.*, sinewy, muscular.

feiṫeaṁ, *g.* -ṫṁe, *f.*, act of watching, waiting (upon, ar) (for, le).

feoiḋte, *a.*, shrivelled.

feolṁaċ, *g.* -ṁaiġ, *m.*, flesh-meat, raw flesh.

feol-sgaoilte, a scattering of flesh.

fiaċ, *m.*, a debt; fiaċa, *pl.*, debts, price.

fiacail, *g.* -e, *pl.* fiacla, *f.*, a tooth.

fiaḋ, *m.*, a deer, a stag

fiaḋaċ, *g.* -aiġ, *m.*, act of hunting, hunt.

Fiann, *g.* Féinne, *d.* Féinn, *pl.* Féinne, *f.*, Fenian body, the Fenians collectively.

fiann-ċosgar (fian-ċosgar) *g* -air, *m.*, technically the stripping of the skin off a slain animal; hence more generally, hunting.

fiar, *gsf.* féire, *a.*, twisted, awry, perverse.

fiar-luiġe, 'na, lying slantwise.

fileaḋa, *pl.* of file, a poet.

filiḋeaċt, *f.*, poetry.
filleaḋ, *m.*, act of returning, folding.
fíneálta, *a.*, fine, elegant.
finṫeólaim, I wait upon, serve (at table).
fioḋ, *g.* feaḋa, *m.*, a wood.
fioḋḃaḋ, *g.* -ḃaiḋe, *f.*, a forest, a wood.
fioḋ-lomán, *m.*, a bare bark-stripped tree or log.
fionġal, *g.* -ġaile, *f.*, slaughter of a tribesman, murder.
fionnaḋ (prop. fionnfaḋ), *g.* -aiḋ, *pl.* -aiḋe, *m.*, hair, fur (as in wild animals).
fionnaim, -aḋ, I know, examine, find.
fionn-druinne, *f.*, an ancient Irish metal formed by the amalgam of brass and silver.
fíor-arraċtaċ, *a.*, truly monstrous.
fíor-ḃréan, *a.*, rotten, very ill-odoured.
ḟíor-ċaoin, *a.*, truly affable; as *subs.* in fíor-ċaoin fáilte, a hearty welcome.
fíor-ċuṁang, *a.*, quite narrow.
fíor-earḃaiḋ, *f.*, real want, need.
fíor-ḟuar, *a.*, exceedingly cold.
fiormaimeint, *f.*, the firmament.
fios, *g.* feasa, knowledge, intelligence; d'ḟ. na sluaġ, to get information about the hosts.
fír-ḋliġṫeaċ, *a.*, truly just.
fíréan, *m.*, a righteous person.
fireann, *a.*, male, masculine.
fíréanta, *a.*, just, righteous.
fír-ġlic, *a.*, truly cunning.
fír-íseal, *a.*, very low.
flaiṫeas, *g.* -ṫis or -ṫeasa, *m.*, kingdom; sovereignty.
flann-ruaḋ, *a.*, blood-red.
fleaḋ, *g.* fleiḋe, *pl.* -ta, *f.*, a feast.
fleasc, *m.*, a wreath.
fliuċán, *m.*, moisture, rain
fliuċ-ṡúileaċ, *a.*, having running or watery eyes.
fóbraim; ḟóbair, it had like, came near to do something.
foċair, *f.*, presence; i ḃf., with, in presence of.
foċall, *m.*, dirt, filth.
foċmaċ, *a.*, having chilblains.
foċtaim, *vl.* foċt (faċt), *v. tr.*, I ask, demand.
fódaċ, -aiġe, *a.*, of sods, soddy.
fód-ġlas, *a.*, green-sodded.
foġa, *m.*, an attack, a sudden assault.
foġar, *g.* -air, *m.*, sound, noise.
fógartaċ, -aiġe, *a.*, shouting, proclaiming.
foġarṫaċ, -aiġe, *a.*, clamorous, noisy.
foġla, *g.* of foġail, *f.*, plundering.
foġluim, *g.* -lamṫa, act of learning, learning.
foġluimṫóiḋe, *g.* *id.*, *m.*, an apprentice, scholar.
foġlumṫa, *a.*, learned.
foġṁar, *g.* -ṁair, *m.*, robber, pirate.
fograim, *v. n.* -graḋ, -gairt, I command, order.
foill, *a.*, little.
foilleaċtail (fuileaċtail), *a.*, bloody.
foillseaċ, *a.*, declaratory, explanatory.
foillsiġim, I reveal, exhibit.
foirḃṫe, *p. a.*, old, weak from age.
foirċeadal, *g.* -ail, *m.*, instruction.
foirċeann, *g.* -ċinn, *m.*, conclusion, end.
foirċiméad, *g.* -ta, *m.*, watching.
foirḋeargaḋ, *g.* -gṫa, *m.*, reddening (with blood), wounding.
foirḋris, *f.*, sweet briar.
foirfe, *a.*, old; weak from age.
foirgneaṁ, *m.*, a building.
fóirim, *vl.* fóiriṫin, fóireaċt, *v. intr.*, I help, save.

foirneart, *g.* -neirt, *pl. id.*, *m.*, great violence, oppression.
fóirnéata, *a.*, eager, fierce.
foirtinneaċ, -niġe, *a.*, graceful, sedate.
folcaḋ, *m.*, a bath ; a cleansing of the hair by bathing.
folcaim, *v.n.* folcaḋ, I bathe, I cleanse by washing.
fonn, *m.*, land.
fonoṁaid, *g.* -e, *f.*, mockery, derision.
foraoir, *g.* -e, *f.*, a forest, the haunt of wild animals.
foras, *m.*, knowledge.
forḟógra, *m.*, a forewarning.
forlaṁas, *g.* -ais, *pl. id.*, *m.*, supreme power, possession.
fortaċt, *g.* -a, *pl. id.*, *f.*, help, improvement.
fosaḋ, *g.* -aiḋ, *pl.* -aiḋe, *m.*, rest, quietness, atonement.
foslongṗort, *m.*, camp, encampment.
fostaim, I stop, hinder.
foṫ-luaimneaċ, *a.*, right nimbly, swiftly moving.
foṫragaḋ, *g.* -aiḋ, *pl.* -aiḋe, *m.*, bath, bathing.
fraoċda, *a.*, angry, furious.
freasdalaim, I serve (at table).
freastal, *g.* -ail, *m.*, attendance, waiting on, lot, fate.
freastalaim, *v. n.* -aḋ, I attend, wait on.
friom = liom.
frioṫáilim, -áileaḋ, -áileaṁ, *v. tr.*, I serve, attend (at table, etc.).
friṫálaṁ, *g.* -ṫáilte, *m.*, act of waiting upon.
fríṫ, was found, *pf. pass.* of do-ġeiḃim, I get.
friṫing, *f.*, return track ; i ḃf. na conaire, back by the same road.
fríṫir, -e, *a.*, eager, peevish, sore.
fuasraim, I proclaim.
fuaiġte, *p. a.*, sewn, bound up.
fuasglaḋ, *m.*, act of solving ; solution.
fuasglaim, *vl.* -cailt, I release, deliver, ransom.
fuaṫṁar, -aire, *a.*, hateful, detestable.
fuiġeall, *g.* -ill, *pl. id.* and -iġle, *m.*, remnant, balance ; fuiġill-ḃéim, coup de gras.
fuilingeoċṫaiḋe, *cond. pass.* of fuilingim, I tolerate, allow.
fuilingim, *v. n.* fuiling, I suffer, bear, tolerate.
fuiliuġaḋ, *g.* -iġṫe, *m.*, bleeding, wounding.
fuineaḋ, *m.*, forming ; gan f. gan fáscaḋ, untidy, slovenly
fuineaḋ, *m.*, setting (of the sun) finishing, conclusion.
fuinneog, *g.* -oige, *pl.* -oga, *f.*, a window.
fuireaċ, *m.*, act of waiting, staying.
fuireann (foireann), *g.* fuirne, *f.*, troop, crowd.
fuiriġim, -reaċ, *v. intr.*, I wait, watch, deliberate.
fulang, to endure, suffer.
furas, *a.*, easy.
furḋaċta (?).
furusa, *gsf. id.*, *a.*, easy.
fusa, *comp.* of furas, easy.

gaḃa, *g.* gaḃaḋ, -ann, *pl.* gaiḃne, *m.*, a smith.
gaḃáil, *f.*, act of going ; act of taking.
gaḃáil, *g.* -ála, *f.*, leaven.
gaḃaim ag, I set about.
gaḃain, *g.* -ḃna, *d. pl.* gaḃnaċaiḃ, *m.*, a yearling calf ; also gaṁain.
gaḃálta, *p. a.*, fermented.
gaḃtar, *imper. auton.* of gaḃaim, I take, seize ; gaḃtar ár n-eiċ, let our steeds be harnessed.
gad, *g.* -aid, *pl. id.*, *m.*, withe, twisted osier.
gaḋar, *m.*, a hound, a beagle.
gaduiḋe, *m.*, a thief.

gaiḃṫeaċ, -ṫiġe, *a.*, fierce, eager, distressed.

gairḃ-ruaḃaċ, *a.*, rugged and swarthy.

gairḃ-ṡíon, *g.* -ṡíne, *f.*, rough weather.

gairmim, I call, summon.

gaisce, *g. id.*, *f.*, valour, bravery.

gaisgiḋeaċ, *g.* -ḋiġ, *pl. id.*, *m.*, a champion, warrior

galar, *g.* -air, *m.*, disease, sickness.

gaṁain, *see* gaḃain.

gaoṫ, *a.*, wise, prudent.

garg, *a.*, fierce, rough ; bitter.

gárṫaḋ, *m.*, act of clamouring.

gasraḋ, *g.* -aiḋ, *m.*, army, company of soldiers.

gasta, *a.*, skilful, clever.

géag, *f.*, a branch of family descent, a scion.

geall, *m.*, a pledge ; i ng. re (le), in pledge for.

geallaim, I promise, I assure.

geallaṁ, *g.* -aiṁ, *m.*, a promise.

geallaṁain, *g.* -ṁna, *f.*, a promise or vow.

geanaṁail, *a.*, lovable.

gearán, *m.*, a complaint ; act of bewailing.

gearánaċ, *a.*, complaining.

gearra=gearr, *a.*, short.

gearraḋ, *m.*, act of cutting.

geas, *g.* geise or -a, *f.*, bond, spell, prohibition.

géillim do, I yield, submit to.

geilt, *g.* -e, *pl.* -eanna, *m.*, a madman, demon.

geis, *g.* -e, *f.*, swan, maiden.

geinealaċ, *m.*, a pedigree, a family.

geintliḋe, *a.*, magical, heathen.

géisim, -seaḋ, *v. intr.*, I shout, I yell.

geoḃṫá, 2 *sg. condit.* of do-ġeiḃim, I get.

geocaċ, *m.*, a vagrant, a parasite.

giall, *g.* géill, *pl. id.*, a hostage, surety.

gintleaċt (geintliḋeaċt), *g.* -a, *f.*, magic, Paganism.

giolla, *pl.* -iḋe, *m.*, a servant, a youth ; giolla turais, an ambassador.

giollanraḋ, *f.*, body of youths or young warriors.

glain-briaṫraċ, *a.*, clear-spoken.

glais-liaṫ, *a.*, greyish.

gláṁaḋ, *m.*, satirising.

gláṁaim, I satirise.

glan-radarcaċ, *a.*, clear-sighted

gleacaċ, -aiġe, *a.*, struggling, combating.

glé-gontaċ, -aiġe, *a.*, clearly-wounding.

gléigeal, *a.*, clear and bright, very white.

glé-ṁaiseaċ, -iġe, *a.*, brightly beautiful.

gleo, *g.* gliaḋ, *d.* gliaiḋ, *pl.* gliaḋa, *m.*, strife, battle, tumult.

gliaḋ, *g.* -aiḋ, *m.*, strife, war.

glinn, *a.*, pure, shrewd.

glinn, *g.* -e and -te, *f.*, firmament, the heavens.

glóir-ḃriaṫar, a voiced word.

glóraċ, *a.*, noisy.

gnáṫ ; do ġ., habitually

Gnáṫ-Ḟiann, -Ḟéinne, *pl. id.* and -a, *f.*, the standing Fiann, as opposed to the full Fenian host (consisting of standing and reserve forces).

gnáṫ-ṫoċas, *m.*, constant scratching, itching.

gné, *f.*, appearance.

gníṁeaċtaċ, *see* gníoṁaċtaċ.

gníoṁaċtaċ, -aiġe, *a.*, efficient, active.

goid, *f.*, theft.

goideaċ, *a.*, thievish, sly.

goil, *g.* -e, *f.*, prowess, chivalry.

goin, *f.*, act of wounding.

goinim, *v. n.* gonaḋ and goin, I wound, stab, hurt.

goirim, I call, designate.

gona, so that ; g. de, whence.

gorm-ḋuille, *a.*, blue-leaved.
gorta, *m.*, hunger
gortaċ, *a.*, hungry, starving.
grád, *m.*, degree, grade.
grádṁar, *a.*, generous, amiable.
gráin, *g.* gránaċ and gráine, *f.*, aversion, abhorrence.
gráineaṁail, *a.*, hateful, ugly.
greamaiġim, *v. n.* -uġaḋ, I bind, obtain (ar, from).
greidilín, *m.*, a grid-iron.
greiḋm, *m.*, a gripe, a hold.
grianán, *g.* -áin, *pl. id.*, *m.*, a sunny chamber, a bower.
grianda, *a.*, sunny, sandy.
grinn, *a.*, pleasant.
grioḃ-ingineaċ, *m.*, a griffin.
gríosaim, I redden (the cheeks).
grod, -uide, *a.*, quick, prompt.
grod-urlaṁ, -aiṁe, *a.*, brisk, prepared, prompt and ready.
groiḋe, *indec. a.*, spirited, generous. Also used as noun.
gruaḋ, *m.* and *f.*, the cheek.
gruagaċ, *g.* -aiġ, *pl.* -aiġe, *m.* and *f.*, a magician.
gruaim, *g.* -e and -ama, *f.*, gloom, ill-humour.
gruamḋa, *a.*, gloomy, grim.
gruam-ḋoilgiġ, *a.*, distressingly gloomy.
guaireaċ, *a.*, rough, bristly.
guala, *g.* -ann, *d.* -ainn, *f.*, shoulder.
guasaċt, *g.* -a, *f.*, danger, peril.
guiṫ-ḃinn, *a.*, with sweet, melodious voice.
gulba, *g.* -n, *f.*, the mouth; a beak.

iaḋaim, *vl.* iaḋaḋ, *p. p.* iaḋta, *v. tr.*, I shut, surround, buckle.
iaḋta, *a.*, closed.
iargcúil, *g.* -e, *pl.* -eaċa, *f.*, remote place.
iarṁar, *m.*, a remainder; posterity.
iarna, *g. id.*, *pl.* -naiṫe, *m.*, a hank of yarn, a chain of thread.
iarnaiḋe, *indec. a.*, of iron.
iarṫar, *g.* -air, *m.*, western part, west.
iaṫ, *g.* -a, *pl.* -aiḋe, *f.*, land, region.
iaṫ-ġlas, -ġlaise, *a.*, of green fields.
iḃim, I drink.
iḋealḃaċ, *a.*, well-shaped.
iliomad, *m.*, very much.
im-ċian, -ċéine, *a.*, very distant, long.
im-ḋeargaḋ, *g.* -gṫa, *m.*, reproach, reviling.
imḋeargaim, -aḋ, *v. tr.*, I taunt, revile.
imḋíon, *m.*, act of protecting.
imḋlúṫ, -úiṫe, *a.*, close, dense, firm.
iméadtrom, *a.*, exceedingly light.
imeagla, *f.*, great fear.
impiḋe, *g. id.*, *pl.* -aċa, *f.*, intercession, request.
imreaṁair, -reiṁre, *a.*, very thick.
imreas, *m.*, strife.
imreasánaċ, *a.*, contentious.
imṡníoṁ, *m.*, fatigue, danger, grief, concern.
imṡníoṁaċ, *a.*, distressful.
imṫeaċt, *g.* -a, *pl. id.*, *f.*, proceeding, expedition, adventure.
indéanta, *v. a.*, to be done, fit to be done.
ingean, *g.* -ġine, *d.* -ġin, *f.*, daughter.
ingioltas, *m.*, pasture.
ingne, *pl.* of ionga, *f.*, a nail, a claw.
ingneaċ, *a.*, taloned.
iníseal, *a.*, low; secret.
inṁe, *g. id.*, *pl.* -ṁiḋe, *f.*, estate, patrimony.
inneall, *g.* innill, *pl. id.*, *m.*, apparatus, instrument; mien, deportment.

innilt, *f.*, feeding, grazing.

íoċtar, *m.*, bottom, lower part.

iolbuaḋaċ, *a.*, triumphant.

iolṁaiṫeas, *g.* -ṫeasa, *f.*, great benefit.

iolṁaoin, *g.* -e., *pl. id.*, *f.*, riches, many treasures.

iomad, *m.*, great quantity, abundance, much.

iomarḃaiḋ, *g.* -e, *pl. id.*, *f.*, controversy, dispute.

iomarca, *f.*, addition, excess, too much.

iomarcaċ, *a.*, excessive.

iomċar, *g.* -ċair, *m.*, act of carrying, bearing.

iomċaraim, I bear, carry.

iomċasaoid, *f.*, great accusation.

iomċosnaṁ, *g.* -aiṁ, *m.*, defending oneself against (ar).

iomċuiḃe, *a.*, fit.

iomḋa, *a.*, much.

iomġlanaḋ, *g.* -nta, *m.*, washing, cleansing.

iomraḋ, *v. n.*, act of rolling.

iomraṁ, *g.* -marta and -mraṁa, *pl. id.*, *m.*, rowing, voyage.

iomrasán, *g.* -áin, *pl. id.*, *m.*, strife, contention.

iomṫúra, *prep.* with *gen.*, as to, with regard to.

ionad, *g.* -aid, *m.*, place, position, tryst.

ionann, *a.*, the same, alike.

ionarbaim, -baḋ, *v. tr.*, I banish, destroy.

ionḃaiḋ, *f.*, time or hour.

ion-ċaiṫme, *a.*, eatable.

ionga, *g. id.* and iongan, *pl.* ingne, *f.*, ounce.

iongantaċ, *a.*, wonderful.

iongnaḋ, *m.*, surprise.

ionṁain, *comp.* ionṁaine, and *irreg. comp.* annsa, *a.*, dear, beloved.

ionnlaim, I wash.

ionnṁas, *m.*, wealth.

ionnsaiġim, I approach, draw near.

ionnsuiḋe, *m.*, an approach, a meeting; ar i. and d'i., towards, to; dam i., towards me. Also ionnsaiḋe.

ionnsuiḋteaċ, *a.*, attacking, charging.

ionsaṁail, *g.* -ṁla, *f.*, similitude, the like.

iontuiġim, *v. n.* -táil and -tóġaḋ, I turn over, turn, change.

iorġail, *g.* -ġaile, *f.*, an onslaught, a battle.

iorġailleaċ, -aiġe, *a.*, quarrelsome, contentious.

iorraḋ, *m.*, apparel, attire.

iostas, *m.*, a lodging, quartering.

íseal, *pl.* ísle, *a.*, low.

iubar, *g.* -air, *m.*, yew tree.

lá an luain, day of Judgment.

lá an tsléiḃe, the day of doom.

laḋar; see laġar.

laġar, *f.*, the hand; the fingers of the hand taken together; *d. pl.* laġraiḃ.

laige, *f.*, weakness, faintness.

laiġin, *g.* -ġean, *d.* laiġniḃ, *m.*, Leinster.

láin-earbaiḋ, *f.*, extreme want.

láin-iṁsníoṁaċ, *a.*, very distressful.

láiṫeaċ, *g.* -ṫiġe, *f.*, mud, mire.

láiṫir licte, place of conflict.

láiṫreaċ, *g.* -riġe, *f.*, a site, spot.

láiṫreaċ, *g.* of láṫair, *f.*, place; appointed place of meeting.

láṁaċ, *m.*, dexterity.

lán-aiḃreaċ, *a.*, full dreadful, immense, vast.

lán-aoiḃinn, *a.*, delightful.

lán-ċalma, *a.*, very valiant.

lán-ċorraċ, -aiġe, *a.*, well-shaken.

lán-ġorta, *m.*, starvation.

lán-ġránna, *a.*, very ugly.

laoċ, *m.*, a layman.

laoċraḋ, *g.* -aiḋ, *m.*, band of warriors or active youths.

laoġ, *g.* laoiġ, *pl. id.*, *m.*, a calf, a fawn.

laoġ-allaiḋ, *g.* laoiġ-, *m.*, a wild calf, *i.e.* a fawn.

laomḋa, *indec. a.*, blazing, bright as a flame.

láṫair, *g.* láiṫreaċ, *f.*, spot; appointed place of meeting.

leaḃair-ṫéadaċ, *a.*, with long ropes.

leac, *g.*, lice, *f.*, a flag, a flagstone; a sheet (of ice).

leaca, *g.* -n, *f.*, a cheek.

leadraḋ, *g.*, -darṫa, *m.*, tearing, cutting, striking.

leadraim, *v.n.* -draḋ and -dairt, I smite, maim.

leann, *g.* -a, pl. -ta, *m.*, ale; any liquor.

leannán, *g.* -áin, *pl. id.*, *m.*, a lover, favourite.

lear-loingeas, *g.* -gis, *m.*, a (sea) fleet, navy.

leasan, *g.* of lios, *m.* (usual *g.* leasa, *pl. id.*), fortified place, habitation.

leasan, *g. pl.* of lios, an earthen fort, fortification.

leasuġaḋ, *m.*, improving; dressing (as one dresses vegetables with sauce.)

leaṫ, *f.*, a side; ó ṡoin i leiṫ, from that time to this.

leaṫan, *gsf.* leiṫne, *a.*, broad, wide.

leaṫar, *m.*, the skin.

leaṫ-ḃairín, *f.*, half a cake of bread.

leaṫ-ḟolaṁ, *a.*, half empty.

leaṫ-luiġe; na l., half-leaning, reclining.

leaṫ-noċtuiġṫe, *p. a.*, half uncovered.

leaṫnuġaḋ, *m.*, act of spreading, scattering.

leaṫ-ṫroiġ, *f.*, half a foot.

leiḃeann, *m.*, bulwarks, *lit.*, platform.

leiḃeann, *g.* -ḃinne, *pl.* -ḃeanna, *f.*, a gallery, side of hill.

léiġeann, *m.*, learning.

leigim fé, I leave to one's disposal.

léine, *f.*, mantle.

léir, -e, *a.*, visible, clear, manifest, often used as an intens. prefix.

léireaċt, *f.*, clearness; method

leisge, *f.*, laziness; hesitation.

leoḋaim, -aḋ, I hack, mangle.

leonaḋ, *m.*, act of injuring.

liag, *gpl.* of lia, *f.*, *gs.* líge, stone.

liaṫ-ċailleaċ, *pl.* -a, *f.*, a grey hag.

liġe, *f.*, act of licking.

lingim, I leap.

linn, *f.*, time, period; le linn (with *gen.*), during the lifetime of.

líoṁnaim, -aḋ, I impute, ascribe to.

líoṁṫaċt, *f.*, polish, refinement.

líon, *g.* lín, *pl. id.*, *m.*, a number, a part; all.

líonṁar, *a.*, abundant, bounteous.

lionn, *g.* leanna, *pl.* leannta, *m.*, ale, strong beer.

lios, *g.* leasa, *m.*, fort with circular moat, habitation.

loḃṫa, *a.*, corrupted.

loċarḋa, *a.*, withered, decayed.

lóċrann, *g.* -ainn, *pl. id.*, *m.*, a lamp, torch.

loġa, *m.*, indulgence.

loiliġeaċ, *g.* -ġiġe, *pl.* -ġeaċa, *f.*, a cow after calving, a milch cow.

loiniṫe, *g. id.*, *m.*, a churn-dash.

loisgim, *v. n.* loscaḋ, I burn, fire.

loitim, I spoil.

lomán, *m.*, a bare, bark-stripped log.

lom-easnaċ, *a.*, bare-ribbed.

lomlán, *a.*, quite full.

lon-ġoire, *m.*, a bold firm note.

lorg, *m.*, a track, a trace.

losad, *f.*, a kneading-trough; a table spread with food.

losgaḋ, *m.*, act of burning.
luaċair, *g.* -ċra, *f.*, rushes.
luaḋail, *g.* -e, *f.*, motion, movement.
luaimne, restlessness, fickleness.
luaimneaċ, -niġe, *a.*, swiftly moving, nimble.
Luan Cásga, Easter Monday.
luas, *g.* luais, *m.*, speed; i luas, speedily.
luaṫ-ċuairt, *pl.* -arṫa, *f.*, a swift circuit.
luċt, *g.* -a, *m.*, people, folk, party.
luiġe, *g. id.*, *pl.* -ġṫe, *m.*, oath, imprecation.
luiġim, *vl.* luiġe, *v. intr.*, I swear.
luirg-fearsaid, *f.*, a mailed club.
lúiṫreaċ, *g.* -riġ and -riġe, *pl.* -reaċa, *m.* and *f.*, a coat of mail, a breastplate.
lúṫ, *g.* lúiṫ, *m.*, vigour, activity.
lúṫ-ġáireaċ, *a.*, joyous, merry.

Macaoṁ, *m.*, a youth.
mac léiġinn, a scholar, student.
macraiḋ, *g.* -e, *f.*, young men, youth.
macsaṁail, *g.* -ṁla, *pl. id.*, *m.*, equivalent, match.
maċtnaṁ, *m.*, act of reflecting on.
maḋmṫa, *p. a.*, crushed.
maide, *m.*, wood, a stick.
maiḋm, *g.* -aḋma, *pl.* -aḋmanna, *m.* and *f.*, a battle, a rout, a bursting.
maille re (le), along with.
mairg, *g.* -e, *f.*, woe, regret.
mairim, I last, continue.
maise, *f.*, what is becoming.
maiseaṁail, *a.*, comely, elegant.
maiṫe, *pl.*, chiefs, princes, nobles.
maiṫeas, *m.* and *f.*, benefit.
mala, *g. id.* and -n, *pl.* malaiḋe, *f.*, an eyebrow.
mallaċt, *f.*, a curse.
malluġaḋ, *m.*, a cursing; act of delaying.
malluiġṫe, *p. a.*, cursed; vicious.
manaois, *g.* -e, *f.*, a spear, a pike.
mántaċt, *f.*, modesty, bashfulness.
maoiḋeaṁ, *g.* maoiḋṫe, *m.*, boasting, glorying.
maoin, *g.* -e, *f.*, wealth, goods, riches.
maoluiġim, I blunt, become blunt.
maor, *m.*, a rent-collector, an officer.
maorḋa, *a.*, stately, majestic.
maosgán, *m.*, a shapeless lump.
maoṫ-ṡróill, soft-satin, silky.
maranan, *dpl.* marananaiḃ, *m.*, merman (?).
marananta (marḃánda (?)), listless.
marḃuġaḋ, *m.*, act of killing.
marṫain, *g.* -ṫana, *f.*, life, surviving, being.
mascalaċ, *a.*, manly.
masla, *g. id.*, *m.*, insult, affront.
meallaḋ, *g.* -lta, *m.*, act of deceiving, alluring.
meallaim, I deceive, entice.
meallṫóir, *m.*, a deceiver, a seducer.
meanma, *g.* -an, *d.* -main, *f.*, mind.
meanmnaċ, *a.*, courageous.
mear, *a.*, active.
mear-ḋána, *a.*, impetuous.
mearuġaḋ, *m.*, confusion.
measgaḋ, *m.*, perturbation.
méid, *m.*, quantity.
meirge, *g. id.*, *pl. id.* and -giḋe, *m.*, ensign, standard.
meirgeaċ, -giġe, *a.*, rusty, musty, angry-looking.
meisgeaṁail, *a.*, intoxicating.
mias, *g* méise, *pl.* -a, *f.*, a dish.
mí-ḃéasaċ, *a.*, ill-bred.
mil, *g.* meala, *f.*, honey.
míleaḋ, *g.* míliḋ, *pl.* míliḋe, *m.*, soldier, hero, warrior.

millín, *m.*, a little knob or lump.
min-ḟéaċain, *f.*, act of staring.
mín-leaṫan, *a.*, smooth and wide.
míolaċ, *a.*, lousy, despicable.
míol maiġe, *g.* míl maiġe, *m.*, a hare.
mío-ṁaire, *f.*, deformity.
mionn, *g.* -a, *pl. id.*, *m.*, an oath.
míos, *g.* -a, a month.
mire, *g. id.*, *f.*, fury, ardour, swiftness.
miṫid, *g.* -e, *pl.* -idiḋe, *f.*, urgency, time, high time; is miṫid liom, I think it meet.
moille, *f.*, slowness.
móir-ċeannaċ, *a.*, big-headed.
móiréis, *f.*, haughtiness.
mong-ruaḋ, -aiḋe, *a.*, russet-haired, of russet coat; míol mong-ruaḋ, the hare.
mór-aḋḃal, *a.*, immensely large.
mór-aigeantaċ, *a.*, magnanimous.
mór-áirne, *f.*, a big sloe.
mór-anfaḋ, *m.*, a great storm, terror.
mór-ċaoṁ, *a.*, plenteously-beautiful.
mór-ċluigṫeaċ, *m.*, a great belfry, steeple.
mór-ċuairt, *f.*, a visit of a king to his subjects.
mór-ḋálaċ, -aiġe, *a.*, majestic, proud, boasting.
mór-ḟéaċaint, *f.*, examining closely.
mór-ḟearṫainn, *f.*, great rain.
mór-ṁaiṫeas, *g.* -a, great goodness, bounty.
mór-uaisle, *collect.*, the great nobles.
mór-uasal, *m.*, a great noble.
moṫallaċ, *a.*, hairy.
múċaḋ, *m.*, act of smothering.
muiḋim, I defeat, I put to death.
muinéal, *g.* -néil, -níl, -nġíl, *m.*, neck.
muinnṫear, *g.* -ṫire, *f.*, people, family, clan.
muinnṫearḋas, *m.*, friendship.

náireaċ, *a.*, bashful, modest.
naisg, *m.*, a ring.
naisgim, *vl.* nasc, *v. tr.*, I bind; followed by ar = I enjoin on.
naoiḋeanda, *a.*, child-like.
naoṁṫaċt, *f.*, sanctity.
naṫair, *g.* -ṫraċ and naiṫreaċ, *f.*, a snake, serpent; naṫair niṁe, an adder, asp.
neaṁ, *g.* niṁe and neiṁe, *f.*, the sky, the heavens.
neaṁ-ársa, *a.*, youthful.
neaṁ-náireaċ, *a.*, shameless.
niaṁḋaṫaċ, *a*, bright, brilliant.
niġe, *g.* niġṫe, *f.*, act of washing, a bathing.
niṁneaċ, -niġe, *a.*, venomous, peevish, sore.
niṁniġe, violence, intensity (as of cold).
noċ, *rel. pron.*, who, which, that.
noċa, that not.
noċt, *a.*, naked, bare.
nóin, *g.* nóna, *f.*, noon, evening.
nóna, *f.*, evening, noon (*orig* ninth hour).
nuaḋ-ċruiṫ, *f.*, a different appearance.
nuige, *ad.* with go, unto, until.

Obaim, I refuse.
obann, *a.*, sudden, nimble.
óbraim or fóbraim, I undertake.
ocraċ, *a.*, hungry, starved.
oġar, *gsf.* uiġre, *a.*, brown.
óglaoċ, *m.*, a youth.
óg-laoġallaiḋ, *m.*, young fawn.
oide, *m.*, a teacher, a foster-father.
oiḋeaḋ, *g.* -ḋiḋ, *m.*, death, tragic fate.
oiḋre, *m.* and *f.*, ice.
oiġreaċt, *g.* -a, *pl. id.*, *f.*, inheritance, patrimony.
oiġreaṫa, *indec. a.*, icy, frozen.

oileaṁain, *g.* -ṁna, *f.*, upbringing, education.

oilim, *vl.* oileaṁain, I rear, educate.

oineaċ, *m.*, generosity, liberality.

óinseaċ, *f.*, a fool.

oirḃeart, *f.*, an exploit, a good action or deed.

oirḋearc, *a.*, celebrated, noble.

oireaċtas, *g.* -ais, *pl. id.*, *m.*, convocation, meeting, conference.

oireaḋa, *a.*, illustrious.

oirfideaḋ, *g.* -diḋ, *m.*, music, melody; aos oirfidiḋ, musicians.

oirleaċ, *g.* -liġ, *m.*, destruction, havoc, slaughter.

oirleaḋ, *g.* -iḋ, *m.*, act of destroying, slaughtering.

oirloisgiṫe, *p. a.*, burnished.

oirṫear, *g.* -ṫir, *m.*, eastern part, east.

olborba, *m.*, great severity, fierceness.

olcas, *g.* -cais, *m.*, badness, hatred.

olġaisge, *f.*, a wonderful deed of valour, deed of derring-do.

ollaṁ, *g.* -aiṁ and -aṁan, *pl.* -aṁna, -aiṁ, -aṁain, *m.* and *f.*, professor, learned man.

onórach, *a.*, honourable, respectable.

órd riaġalta, *m.*, a religious order.

órduiġim, I order, direct.

ós árd, aloud, loudly.

osnaḋ, *g.* -aiḋ, *pl.* -aḋa, -aiḋe, or -aiḋeaċa, *m.*, a sigh, groaning, sob.

oṫras, *g.* -ais, *pl. id.*, *m.*, a weakness, an illness, a sore caused by a bruise.

Parrṫas, *g.* -ṫais, *m.*, Paradise.

piast, *g.* péiste, *pl. id.* and piastaiḋe, *f.*, a sea-serpent, worm.

piastaċ, *a.*, beastly, monstrous.

pobal, *g.* -ail, -buil, *m.*, tent.

príoṁ-aḋḃal, -ail, *a.*, exceptionally great, immense.

príoṁ-ḋoras, *m.*, a great gate.

príoṁ-ḟairsing, *a.*, great and wide, extensive.

prioslaċ, *a.*, having saliva dropping from the mouth.

puball, *g.* puible, *pl. id.*, *f.*, a pavilion.

puḋair, *g.* -ḋra, *f.*, harm, injury.

Raḃarta, *g. id.*, *m.*, a spring tide, a heavy sea.

raċtṁar, -air, *a.*, passionate, violent.

rae, *g. id.*, *pl.* réiṫe, *f.*, period, time.

raeltean, *g.* -tinne, *f.*, a star.

ráiḋim, I say.

ráiméis, *f.*, nonsense.

ráinig, 3 *sg. pf.* of riġim, I reach.

ráiṫe, *f.*, a quarter (of a year).

rála, it happened, came to pass.

rann, *g.* rainn and -a, *pl. id.*, *m.*, portion, division.

raobaḋ, *m.*, act of hacking, destroying.

raṫṁar, -air, *a.*, successful, prosperous, lucky.

ré, *g. id.*, *f.*, the moon, a lifetime, space of time.

reaċt, *g.* -a, *pl. id.*, *m.*, a law, a statute.

reaċtaire, *m.*, a steward, an overseer.

reaṁ-ráiḋte, *a.*, aforesaid.

réiḋ, *a.*, smooth, clear.

réim, *g.* -e, *pl.* -eanna, *f.*, course, way, career, voyage.

réim-ḋíreaċ, *a.*, of just sway.

réim-ḋíreaċ, *f.*, direct course.

réir, *g.* -e, *f.*, rule; do réir, according to.

reoḋ, *g.* -ḋṫa, *m.*, hoar frost.

rian, *g.* -ain, *m.*, a track, a course.

riar, *m.*, act of serving, attending, dividing.
riaraim, I serve, satisfy, entertain.
rinn-ġéar, *a.*, sharp-pointed.
rioċt, *g.* reaċta, *pl. id.*, *m.*, condition, state.
ríoġaċt, *f.*, a kingdom.
ríoġḋaṁna *m.*, a king-elect; the heir-presumptive of a king.
ríoġraiḋe, *indec. a.*, royal, kingly.
riṫ, *g.* reaṫa, *pl. id.*, *m.*, running, race.
roċtain, *f.*, the act of reaching.
ró-ġráḋ, *m.* great love.
roinnim, *v. n.* roinnt, I grant, assign, allot.
ró-ṁiosgais, *f.*, great hatred, aversion.
ró-naiṫeasaċ, *a.*, very harmful, injurious.
ros, *g*, ruis and rosa (poet.), *pl. id.*, plain, promontory.
rosg, *m.*, an eye.
rósta, *v. a.*, roast.
ruaig, *f.*, a rout, a dispersion.
ruainneaċ, -niġe, *a.*, hairy.
ruaṫar, *g.* -air, *pl. id.*, *m.*, an attack, a rush, an onslaught.
ruibe, *m.*, a single hair.
ruibeaċ, *a.*, hairy, bristling.
ruiṫneaċ, -niġe, *a.*, splendid, brilliant.

Saḃáil, *g.* -ála, *f.*, saving, sparing, protection.
saḋail, *a.*, luxurious.
saiḋḃreas, *m.*, riches, wealth.
sailmċiallaċ, probably the same as sailm-ċeaḋlaċ, *m.*, a psalmist.
sáir-ḃréid, *g.* -e, *f.*, streamer, bunting.
sáir-níṁneaċ, *a.*, very venomous.
sáiṫ, *f.*, sufficiency.
salaċ, *a.*, dirty, filthy.
saláṫar, *m.*, provision, gathering.
sáṁ, *a.*, pleasant, happy.
saṁail, *g.* -ṁla, -ṁlaċa, *f.*, likeness, similarity; san saṁail soin, in that way
saṁla, *m.*, a resemblance.
sanaṁail, *a.*, excellent, distinguished.
santaċ, *a.*, greedy.
saoḃaim, -aḋ, I scatter about, dissipate, delude.
saoḃ-ċiallaċ, -aiġe, *a.*, foolish, doting.
saoġaltaċt, *f.*, the world.
saoġlaċ, *a.*, long-lived, living.
saoi, *m.*, a man of letters, a savant.
saoir-ḃéasaċ, *a.*, noble and polite.
saor-ċliar, *f.*, a noble band.
sár-ṡluaġ, *m.*, a great host.
sáruġaḋ, *m.*, violating.
sáṫaċ, *a.*, satiated.
sáṫaḋ, *g.* sáiḋte, *pl. id.*, *m.*, a thrust, a stab; act of thrusting, stabbing, pushing.
sceaṁloisciġṫe, *a.*, of burnt crust.
scríobaċ, *a.*, scratching, scraping, prone to scratch.
seaċ or seoċ, before, rather than.
seaċa, *m.*, doublet (?).
seaċnaim, *v. n.* seaċaint, I avoid, evade.
seaċnoċaidís, 3 *pl. cond.* of seaċnaim, I avoid, shun.
seaċnóidís=seaċnóċaidís, 3 *pl. fut.* of seaċnaim, I avoid.
séad, *m.*, a jewel, a favour; goods.
seaḋ, *m.*, period of time.
séanaḋ, *m.*, act of denying, refusing; act of blessing.
sean-ḃeoir, *f.*, old *beoir*, a favourite drink of the Irish; beer.
sean-ḃléan, *f.*, old groin.
seanċaiḋe, *m.*, a historian.
seanċas, *m.*, knowledge of any kind

seang, *a.*, thin, lean.
seang-ċliaḃaċ, *a.*, slender-chested.
seasg, *a.*, barren, as a cow that has neither calf nor yields milk.
seasgair, *a.*, at ease, comfortable.
seaṫraċ, *g. pl.* of siúr, sister.
seilg, *g.* -e and sealga, *pl.* sealga, *f.*, act of hunting, chase, a hunt.
séiṁiḋ, *a.*, delicate, tender.
seinnim, I sound (a horn).
seirg-easnaċa, *a.*, lean-ribbed.
seirgim, *v. n.* -geaḋ, *g.* -gṫe, I waste, consume, dry up.
seirgṫe, *a.*, withered.
seisc, *f.*, sedge.
séisdánaiḋe, *a.*, crying like a hunter.
seod, *g.* -oid and -oide, *pl. id.*, *m.* and *f.*, a jewel, anything precious.
seolaḋ, -lta, *m.*, act of lying in bed.
sgaball, *g.* -aill, *pl. id.*, *m.*, a breast-plate, armour.
sgagaḋ, *g.* -gṫa, *m.*, act of straining, filtering; uisge ar n-a leaṫ-s., badly-filtered water.
sgarṫannaċ, -aiġe, *a*, parting; separating.
sgéalaiḋeaċt, *f.*, storytelling, a tale.
sgéiṫim, I vomit.
sgiaṫán, *m.*, a wing.
sgíṫeaċ, *a.*, fatigued.
sgoiṫ-ġéar, -ġéire, *a.*; sharp-pointed.
sgolb, *m.*, a splinter, a scollop.
sgológ, *f.*, a husbandman, a farmer.
sgoltaḋ, *g.* -aiḋ, *m.*, cleaving, splitting.
sgréacaċ, *f.*, a screaming, yelling.
sgréaċaim, I screech
sgrios, *g.* -ta, *pl. id.*, *m* , destruction, ruin.
sguirim, I unyoke (as horses)
sgur, *m.*, the act of ceasing.
sianfánaċ, -aiġe, *a.*, resounding.
síḋ-ḃrúiġean, *g.* -ġne, fairy palace.
siḋe, *g. id.*, *f.*, also siṫ, a rush, a blast, a swoop, a bound; siḋe gaoiṫe, a sudden blast of wind, popularly understood as a fairy wind
sillim, -leaḋ, *v. tr.* and *intr.*, I look, see, behold.
silteaċa, -tiġe, *a.*, running (of liquid), dropping.
siolla, *m.*, a glint of sunlight.
sionnaċ, *g.* -aiġ, *pl. id.*, *m.*, fox
síor; do ṡ., continually.
síoraim, I seek, demand.
síor-aṁarc, *m.*, constant looking at.
síor-aṫċuinge, constantly begging.
síor-ḃoḋraḋ, *m.*, act of continually confusing.
síor-ċóṁnuiḋe, *m.*, place of constant abode; constant abode.
síor-ḋranntánaċ, *a.*, constantly snarling.
síoṫ, *g.* -ṫa, *f.*, peace, concord.
sire, *m.*, the act of seeking.
sír-ḟéaċain, *f.*, the act of looking steadily at.
sír-ḟliuċ, *a.*, always wet.
sír-sgreadaċ, *f.*, act of constantly screaming.
sír-ṡneaċta, *m.*, lasting, continual snow.
siuḃlaċ, *a.*, fleet, swift, nimble; strolling.
siuḃlaim, *v. n.* siuḃal, travel, roll, walk.
sladuiḋe, *m.*, a thief, a robber.
slán, *g.* sláin, *pl.* -a, *m.*, guarantee, surety.
slánuiġim, I complete; I attain the age of.

sleaṁain, *a.*, slippery.
sliasad, *g.* sliasta, *pl. id.*, *f.*, the loins, the thigh.
sliġe, *f.*, a way, a means.
slim, *a.*, smooth, slender.
sliocṫ, *m.*, posterity.
sloinne, *m.*, a surname.
sluaġ, *g.* -aiġ, *pl. id.* and -aiġte, a host, an army.
smután, *g.* -áin, *pl. id.* *m.*, debris, ashes.
snáṫaḋ, *m.* (?).
sneaċta, *g. id.* and -aiḋ, *m.*, snow.
sniḋṁair, *a.*, twisted, involved.
sníoṁ, *m.*, act of twisting, twining.
so-aimsir, *f.*, fine weather.
so-ċaiṫṁe, *a.*, good for eating, savoury.
soċar, *g.* -air, *pl. id.* *m.*, wealth, profit, advantage.
so-ċinéalaċ, *a.*, well-born.
soċraid, *g.* -e, -eaċa, *f.*, an army, host, reinforcements.
so-ḟaicseana, *a.*, conspicuous.
sóġ, *g.* sóiġ, *m.*, comfort, happiness.
soiċim, I reach.
soilḃir, -ḃre, *a.*, cheerful, happy.
soineann, *g.* -ninne, *f.*, good weather.
soirḃ, *a.*, pleasant, agreeable, prosperous.
soiṫeaṁlaċ, -aiġ, *a.*, comely.
so-leagaiṫe, *v. a.*, easily thrown down, destroyed.
so-ṁeanmnaċ, -aiġe, *a.*, cheerful, in high spirits.
so-ṁolta, *a.*, praiseworthy.
sona, *a.*, prosperous.
sonas, *m.*, prosperity, happiness.
sonnraḋ, *m.*, detail; as *a.*, particular.
sopaċ, *a.*, full of wisps.
sosaḋ, *g.* sosta, *m.*, a resting, a cessation, a resting-place.
sosaim, -aḋ, I cease, leave off, desist.
spadánta, *a.*, dull, lazy; dogged.
sparrainn, *f.*, a contest; act of contending, wrestling.
sraoṫ, *g.* -a, *pl. id.*, sneezing.
sraṫaire, *m.*, a stroller.
sreaḃ, *f.*, a stream.
sreamaċ, *a.*, blear-eyed.
sreaṫ, *f.*, a fen bordering on a river or lake; a holm.
sroisim, *vl.* sroisin, *v. intr.*, I reach.
sról, *m.*, brightness.
sruṫ, *g.* -uiṫ, *pl.* -uiṫe, *m.*, a man of letters, a poet, a senior.
stáca, *m.*, a stack (of hay, corn, etc.).
stoc, *m.*, a trumpet.
stollaḋ, *m.*, act of tearing.
straċaḋ, *m.*, the act of rending.
strac-ḟúileaċa, eyes turned sideways (*cf.* strac-ḟéaċaint).
stuaiḋ, *g* -aiḋ, *pl.* -aḋaċa, *m.*, an arch; ar stuaiḋ-leirg a ḋroma, on his arched dorsal bone.
stuaiḋ-leirg, *g.* -leirge, *f.*, fair-surface.
suaill, *a.*, little.
suaiṫniḋ, or -niġ, *a.*, blazoned; variegated.
suaiṫniḋ, *g* -e, and -iḋe, *f.*, loop, string, hilt.
suan, *g.* suain, *m.*, rest, sleep.
suaṫaḋ, *g.* -aiḋte, *m.*, a severe shaking.
súġ, *g.* -a, *pl. id.*, *m.*, a berry.
súgraḋ, *g.* -garṫa, *m.*, sporting, mirth, play.
suiḋ, 3*rd. sing. perf.* of suiḋim, I sit.
suiġim, I place, arrange.
súiġte, *p. a.*, soaked up.

taḃac, *m.*, act of exacting.
taca, *g. id.*, *m.*, an impediment, obstacle.
taca, *m.*, a point of time.

tacaḋ, *g.* -ċta, *m.*, support, surety.
tácla, *g. id.*, *pl.* -aí, *m.*, anything twisted, a rope.
taiḋḃreaċ, -riġe, *a.*, bulky, showy, vain.
taille (taiḋleaċ), *a.*, bright, strong.
táiṁ-néall, *m.*, (death-cloud), swoon, death trance.
táiṁ-néallaċ, *a.*, slumberous.
tairbe, *g. id.*, *f.*, profit, benefit, interest.
tairgsint, *g.* -siona, *pl. id.*, *f.*, offer, proposal, motion.
tairise, *f.*, trust, loyalty, confidence.
tairngrim, I foretell.
taisdeal, *g.* -dil, a journey; act of journeying.
taise, *g. id.*, *pl.* -siḋe, *f.*, swoon, weakness, dampness.
taistealaċ, *g.* -aiġ, *pl. id.*, *m.*, a wayfarer, wanderer.
táiṫ-ḟliuċ, *a.*, close and moist (of bread).
taiṫnim (le), I please.
tánaiste, *pl.* -tiḋe, *m.*, a lieutenant.
ṫangadar, 3*rd pl. perf.* of tigim, I come.
taoḃ-leaḃair, *a.*, smooth-sided.
taoḃ-uaiṫne, *a.*, green-bordered.
taoiseaċ, *m.*, a chief, leader.
targsan (teasargan, rescuing (?)).
tarrṫaiġim, *vl.* tarrṫáil, I save, defend.
táṫuġaḋ, *m.*, act of uniting, joining.
téagar, *m.*, strength, bulk; warmth.
teaġlaċ, *m.*, a household.
teaṁair, *g.* -ṁraċ and -raiġe, *f.*, an elevated spot.
teandáil, *g.* -ála, *pl. id.*, *f.*, fire brand, torch, fire.
teangḃáil, *f.*, meeting, happening.
teangḃaim; ṫeangḃaiḋ, happened.
teangṁaḋ, 3 *sg. imper. subj.*, it should happen.
teangṁáil (teagṁáil) *g.* -ṁála, *f.*, act of encountering, clashing against, happening.
teangṁálaim, -ṁáil, *v. intr.*, I meet with, contend against.
teann, *m.*, stoutness, boldness.
teann-asnaċ, *a.*, strong-ribbed.
tearc, teirce, *a.*, scarce, few.
téarnuiġim, *vl.* -uġaḋ, -éarnaḋ, or -éarnaṁ, *v. intr.*, I recover; escape sickness or death.
teascaḋ, *g.* -cṫa, *m.*, lopping off.
teasgaim, -gaḋ, *v. tr.*, and *intr.*, I cut down, destroy, am killed.
teilgim, -gean, *v. tr.*, I throw, cast.
teirc-ḃíḋ, *a.*, limited as to food.
teirce, *f.*, scarcity, want.
teirc-éadaiġ, *a.*, scantily provided with clothing.
teiṫim, I flee.
teora, three, thrice; teora lá agus oiḋċe, three days and nights.
tibearsan, *m.*, act of spouting, overflowing.
tiġearnas, *g.* -ais, *m.*, lordship, dominion.
time, *g. id.*, *f.*, fear, dread.
timige, *m.*, surface (?).
tinneasnaċ, -aiġe, *a.*, stout, strong.
tioḋlaicim, -lacaḋ, *v. tr.*, I give, present.
tiomnaim, -aḋ, I bequeath, leave, bestow.
tiompán, *g.* -áin, *pl. id.*, *m.*, a timbrel, cymbal.
tiompánuiḋe, *g. id.*, *pl.* -ḋṫe, *m.*, a timbrel player, minstrel.
tíomsuġaḋ, *m.*, the act of assembling.
tionnsgnaim, *v. n.* -aṁ or -aḋ, I begin.

tionól, g. -óil, -ólta, pl. id., m., meeting, gathering, assemblage.

ṫionólfaiḋear, *fut. pass.* of tionólaim, I gather, collect.

tirtín, m., a cake, a little bulk.

tlás (tlátais), m., weakness, faintness of spirit.

toċaraisim, -ras, v. tr., I wind yarn, roll up anything.

toċas, m., act of itching.

toċṁarc, m., a wooing, courting.

tógḃaim, I collect (rents, etc.).

tograim, vl. togairt, v. tr. and *intr.*, I desire, resolve, attempt.

toġuiḋe, a., chosen.

toiċe, g. id., f., wealth, riches.

tóir, g. -óra, pl. -eaċa, f., pursuit.

toirmeasc, g. -misc, pl. id., m., hindrance, impediment, destruction.

toisg, g. -e and tosga, f., expedition; business, circumstance; a journey.

tolgánaċ, a., distressing.

toll-ḃorba, -ḃuirbe, a., strong, positive.

tóṁaltas, g. -ais, m., victuals, eatables.

tor, m., a bush, the root of a tree.

torann, g. -ainn, m., sound, noise.

torc, g. tuirc, pl. id., m., a wild boar, a hog.

torċairim, vl. torċairt, v. tr. and *intr.*, I slay, I fall; I am killed.

torċraim, -ċar, v. tr. and *intr.*, I fall or perish, I slay.

tormán, g. -áin, pl. id., m., a rumbling noise, a whirlwind.

torraċ, -aiġe, a., prolific, productive.

torṫaċ, -aiġe, a., fruitful, productive.

tráċt, g. -a, m., act of treating of, recounting.

tráċt, g. -a, m., a bank or shore of a river.

traoċaḋ, g. -ċta, m., abating, exhaustion.

tráṫ, g. -a, m., time; an tráṫ náċ, since . . . not.

treaḃ, g. -eiḃe, pl. -a, f., tribe, race, house.

treaḃaim, I plough.

trealaṁ, g., -aiṁ and -aṁna, m., apparel, military weapons.

tréan-iomraṁ, g. -marta, -mraṁa, pl. id., m., strong-rowing.

treasgaraim, v. n. trascairt, I overthrow, defeat.

tréigim, I abandon.

tréimse, g. id., f., space of time, period.

trian, g. -a, m., the third part, one third.

triaṫ, g. -aiṫ, pl. -aṫa, m., a lord, a chief, leader.

Tríonóid, f., the Trinity.

tríuċa céad, a cantred, district; also triuċa.

troċailte, a.,exhausted, wasted.

trócaire, f., mercy.

troiġ, g. -e and -ṫe, pl. -ṫe, f., foot.

troig-éasgaiḋ, a., swift-footed.

trom-ḟódaċ, -diġe, a., heavy-sodded.

trom-luiġe, g. id., pl. -ġṫe, act of overlaying.

trom-náire, f., great shame, confusion.

trom-ṫaḋlaċ, g. -aiġ, m., severe pain or swelling (esp. in the wrist after severe work).

trom-tuirseaċ, a., woeful.

trosgaḋ, m., the act of fasting, fast.

truaġ, m., an object of pity.

truaġ, a., poor, meagre; sad, pitiful; wretched.

truaiġṁéileaċ, -liġe, a., miserable, compassionate.

truailiġim, -iuġaḋ, v. tr., I corrupt, pollute.

truaill, *g.* -e, *pl. id.* and -eaċa, *f.*, scabbard; truaill taisgiṫe, *id.*

truime, *f.*, weight, heaviness.

trusailte, *pp.*, trussed up, gathered up.

tuairim, *g.* -rime, *f.*, guess, intent, about, almost.

tuaisceart, *m.*, the north.

tuaisgeartaċ, *a.*, awkward.

tualang, *a.*, able, capable.

tuarasgaḃáil, *g.* -ála, *f.*, rumour, report, account.

tuarastal, *m.*, stipend, reward.

tuaṫ, *g.* tuaiṫe, *pl.* -a, *f.*, a territory, district.

tuaṫ, *g.* -a, the laity.

tuaṫal, *g.* -ṫail, *m.*, the left hand side, the wrong way.

tuigsin, tuigse, *g.* -siona, *f.*, understanding, sense.

túirligim, I descend, come down.

tuirse, *g. id.*, *f.*, depression, sorrow.

tuirseaċ, *a.*, depressed, sorrowful.

tuirtín, *f.*, a cake; a little bulk.

tulaċ, *g.* -lċa, *d.* -laiġ, *pl.* -lċa and -lċaiḋe, *f.*, a mound, a hillock.

tumailt, *f.*, the act of eating.

turas, *m.*, an expedition.

túrnaim, I descend; desist.

túrnaṁ, *m.*, act of descending; changing.

Uaḃar, *g.* -air, *m.*, vain-glory, wounded pride.

uaċtar, *m.*, top, surface.

uaill, *f.*, pride, vanity.

uaiṁ, *g.* -e, *pl.* -aṁa, *f.*, a cave, grave, grotto.

uaiṁneaċ, -niġe, *a.*, fearful, dreadful.

uain, *f.*, opportunity, leisure, time.

uaisle, *f.*, nobility rank; the nobles.

uaiṫne, *indec. a.*, green, greenish.

uaṫaḋ, *g.* -aiḋ, *m.*, singularity of number, few; i n-uaṫaḋ, alone.

uaṫḃás, *m.*, terror, horror.

uige, probably = uiḋ, *f.*, heed, attention.

uilleanaċ, -naiġe, *a.*, cornered, angular.

úir, *g.* -e, *f.*, clay, ground.

uireasbaiḋ, *g.* -e, *f.*, want, poverty, need.

uir-íseal, *a.*, humble, low.

úir-ṁisniġ, *a.*, very courageous.

uiṁluiġeaċt, *f.*, humility, devotion.

ur-árd, *a.*, very high.

urasa, *a.*, easy.

urċar, *g.* -air, *m.*, a volley, a charge, a shot.

úr-éasga, *a.*, fresh and nimble.

ur-ġáirde, *f.*, merriment, joyfulness.

úrġráin, *f.*, ugliness, disgust.

úrġráin, 3 *aor. v. intr.*, rebounded (?).

úrlaḃra, *m.*, speech, utterance.

urlaiḋe, *g. id.*, *f.*, act of smiting, a blow, slaughter.

urlaiḋeaċt, *f.*, smiting, sledging.

urlaṁ, -aiṁe, *a.*, ready, quick, prepared.

úr-luaċair, *f.*, green or fresh rushes.

úrluaċra, *v. n.*, putting fresh rushes on.

urluiḋe, *g. id.*, *pl.* -ḋṫe, sledgehammering.

úrluiḋeaċt, *g.* -a, *f.*, hammering.

urṁór (followed by *gen.*), very many, greater part.

urramaċ, -aiġe, *a.*, honourable, worthy.

urranta (urraṁanta), *comparative adj.* from urram, reverence, respect.

urtosaċ, *m.*, the very beginning.

Ainmneaċa Pearsan.

Ailbe, called Ailbhe of the Speckled Cheek in *Acallamh na Senórach.* She was daughter of Cormac mac Art.

Allasdrom, Alexander III, 522.

Art mac Mórna, the Ajax of the Fenians. He was rendered blind of an eye in the Battle of Castleknock whence he is called in subsequent story Goll (blind) mac Mórna.

Bearaċán, Bearchan of the Prophecy (?), VII, 182.

Bé-ċrotaċ, the Lady-like One, daughter of the King of Connaught. A purely imaginative character.

Beógan Boirne, Beogan of the stony district, VII, 21.

Bran was one of the hounds of Fionn. "Her back over the loins was speckled, her belly snow-white, her sides jet-black, her legs yellow and her ears crimson."

Cairbreaċ, IV, 8.

Cairbre Lifeaċair, son of Cormac Mac Art. It was to him that the famous Teagasg Ríoġ was addressed by his father. He it was who fell out with and finally overthrew the Fianna.

Caireall mac Aonġusa ua Baoisgne, I, 155.

Caireall ua Corḃronn, I, 17.

Cam, Crookedness. An allegorical character

Camóg inġean Ċonaráin, IV, 147.

Caoilte mac Rónáin was a relative of Oisin, and like him is fabled to have lived down to the time of St Patrick.

Cearbal mac Finn, III, 150.

Ceat mac Maġaċ, a Connaught warrior who permanently maimed Conchubhar by striking him with the brain-ball of Meis-Geaghra. He was slain by Conall Cearnach.

Ciarán Cluana, St. Kieran, was the founder of Clonmacnois. He was a carpenter's son and educated by St. Finnian of Clonard.

Ciotaċ, the monarch of the Dróluinn ṁór.

Clanna Neiṁeaḋ, the children of N., early legendary settlers in Ireland.

Clanna Smóil, the friends and allies of Fionn mac Cumhal.

Clann Baoisgne were the kindred of Fionn mac Cumhail.

Coḃṫaċ, Sudden Blast of Wind. Fictitious character.

Coince inġean Ḟinn, IV, 225.

Colam Cille, saint, apostle and poet, was the great-great-grandson of Niall of the Nine Hostages and great-grandson of Conall Gulban. He was born in 521. He died an exile in Iona in 704.

Cónaċ mac Guill. I. 187.

Conall Cearnaċ, one of the Red Branch Heroes. He was first cousin to Cuchulain. He is called by Fergus "the sea over seas, the bursting rock, the furious troubler of hosts." He it was who avenged Cuchulain's death.

Conall Cluaraċ, III, 119.

Conán mac Luigeaċ, IV, 226.

Conán Maol mac Mórna is one of the outstanding characters among the Fianna. He is at once a brave warrior, a braggard, renegade, buffoon whom foes seem to have regarded with contempt and comrades with anything but confidence.

Conarán mac Imḋile (de Ṫuaṫa De Danann), IV, 30.

Conn Céadċaṫaċ, was at one time king of all Ireland. But Owen, King of Munster, deprived him of half the sovereignty. As a result of their wars Ireland was divided into two parts—"Conn's Half," lying north of the line drawn from Dublin to Galway, and "Owen's Half," comprising the rest of Ireland.

Conn mac Guill, I, 187.

Corcoráin, Clanna, IV, 81.

Cormac mac Airt, High-King of Ireland, father-in-law of Fionn. He was the author of the famous Teagasg Ríoġ addressed to his son Cairbre (*vid.* Hyde, *Lit. Hist.*, 246 et seq.).

(An) Corr, the Heron. A fictitious name for a hero.

Cu Ċúlainn, the *heros fortissimus Scotorum*. He was grandson of Cathbhadh, the druid, by the latter's daughter Diethchin. He is the subject of the other great series of Irish tales, the Cuchulain Saga.

Cuilleán, daughter of King of Munster, Conarain, and married to Callan, son of the King of Ulster (*vïd. Acallamh na Senórach*, edd. by Stokes).

Cuimín Foda mac Fiaċna, "C the long or tall," son of Fiachna, St., VI, 20.

Cuṁall was father of Fionn. He was King of Leinster. He was slain at the Battle of Castleknock, Co. Dublin, by Goll mac Morna.

Dá Ḋaṁ, IV, 4.

Danar, foreigner, Dane.

Dearg Díomsaċ, 876.

Dearóile mac Beag-ṁeanman, Wretchedness son of Small-mind. One of those allegorical characters so frequently met with in all languages.

Diarmaid ua Duiḃne, one of the most famous of the Fianna.

Díṫreaċ Glinn an Ṗeice, the Solitary of the Glen of the Peak.

Donnċaḋ mac Briain Bóirṁe, the survivor of Clontarf. He successfully conducted the homeward march of the Dalcassians from Clontarf in spite of the bellicose attitude of Fitzpatrick and others.

Donnúir mac Míoḋḃuilge, an ecclesiastic, called also "the cleric of the church."

Dorn Déad-sóllais, son of Ciotach.

Duḃċosaċ Binne Gulbain .i. Daṁ, VII, 94.

Duḃ-Ḋíorma, Clanna, IV, 84.

Duḃġoire .i. Lon, VII, 153

Éaċtaċ mac Osgair, in some stories he is called the son of Ossian and would thus be brother of Oscar

Éigne Áṫa Seanaiġ, VII, 208.

Eoġanaċt Loċa Léin, district of descendants of Owen, son of Ailill Ó-Lom, dwelling in the barony of Magunihy round the Lakes of Killarney, Ross Castle being the chief's fortress.

Eóin Baiste, St. John the Baptist.

Fead mac Goill mic Mórna, IV, 227.

Feargus Finnḃéil was the chief bard of the Fianna, just as Ossian was their poet.

Feargus mac Rosa ruaiḋ mic Ruaiḋrí, a knight of the Red Branch. He was King of Ulster but displaced by Conor. He is described in the Sagas as a species of human giant.

Fear-Lúiġeaḋ Mac Oisín, III, 115.

Feiḋlime mac Criomṫainn, King of Munster about the time of Patrick, VI, 12.

Fiaċa mac Firċuirb ṁic Breasail Bealḃuiḋe, III, 148.

Fianna Éireann were a body of militia for upholding justice for the kings and lords of Ireland and for the repression of the foreign foe. In peace time they consisted of three battalions of the Gnáiṫ-fiann—seven battalions was their war strength.

Fionn mac Cuṁaill was son-in-law of Cormac Mac Art and father-in-law of Cormac Cas, King of Munster. He was commander of a body of mercenaries for repelling invaders, for which he enjoyed certain privileges. He died in 283 A.D., the year before the battle of Gabra.

Fionntain, one of the three men who came to Ireland with Ceasair before the Deluge, VII, 238.

Fionntain mac Boċna, I, 276.

Fir Bolg were the descendants of the Nemedians who had fled to Greece because of the tyranny of the Fomorians, and afterwards came back again to Ireland.

Fiṫeal was a famous judge, father to Fláiṫrí. He is the author of some legal tracts which have almost entirely perished.

Fláiṫrí was one of the most famous Irish jurisconsults. He is the son of Fithil (*q. v.*).

Foġṁaraiġ maca Mileaḋ, the Fomorians (pirates), sons of Milesius.

Garḃ mac Stara, II, 875.

Garg mac Mórna, I, 214.

Glas mac Aimbite, VII, 245.

Glas mac Aonċearda Béara, a foster-child of Fionn, husband of Sadhbh, daughter of Eoghan.

Goll Easa Ruaiḋ, VII, 208.

Goll Golban, one of the Gnáiṫ-fiann. He is mentioned in conjunction with many other noted Fenians in *Acallamh na Senórach* (edd. Stokes, p. 182).

(An) Gorm-ṡúileaċ, the Blue-eyed One.

Guil Áṫa Lóiċ, Guil of Dunloe near Killarney, VI, 76.

Iapet, one of Noe's sons.

Iarnaiḋ inġean Ċonaráin, IV, 158.

Inġean Ċolláin, I, 52

Iollann Iolċroṫaċ Mac Ríoġ na hEasrpáine, one of the many fictitious characters so frequently met with in the old Irish romances.
Iollann mac Osgair, I, 183.

Léiṫín .i. fiolar, VII.
Líagán Luaimneaċ ó Luaċair-Ḋéaġa, Nimble Obelisk from Luachair Deagha.
Luġaiḋ na Lann, VII, 184.

Maċaoṁ Mór mac Ríoġ na Sorac, Burly Youth, son of the King of Sorac. Another of those fictitious characters so common in the romances.
Mac Luiġdeaċ, a famous champion of the Clanna Deaġaiḋ of Desmond. He commanded his clansmen at the battle of Gabhra where tradition says he was slain.
Maiġnís, the wife-elect of Fionn mac Cumhail.
Maolán mac Naoi, VII, 6.
Maolruain Molaga Muluaiḋ, VI, 582.
Maoluinn Maoltuille, VI, 582.
Murċaḋ mac Briain Bóirṁe, Murrough son of Brian Boru, slain at the Battle of Clontarf.

Neaṁain, Clann, I, 12.
Noe mac Láiṁḟiaḋaiġ, the Patriarch Noe. The Irish were fond of giving the genealogical tree—true or false as the case might be—of the persons coming into the narrative.

Oillte mac an Ċoirr, the Skilled One, son of the Heron.

Oscar mac Oisín, Oscar, the bravest of the Fianna, was grandson of Fionn, who in turn was descended from Baoiscne.

Pádraig mac Alṗrainn, St. Patrick, so called from being son of Calpurnins.
Pádraig na bPeann, another name for St. Patrick, who with his clerics introduced Christianity and the train of literature that accompanied it into Ireland.
Párṫalán, the first man to come to Ireland. After a while both he and his people died of the plague, leaving the land deserted till the Nemedians came.

Ríoġaċt na h-Isbeirte, V, 130.

Saḋḃ. There are three persons of this name mentioned in the text—Saḋḃ, daughter of Eoghan Óg, King of Munster; Saḋḃ, daughter of Goll, and Saḋḃ, daughter of Féiḋlime.
Sailmín mac Beógain, VII, 6.
Sceolaing, one of Fionn's famous hounds.
Sem, one of the three sons of Noe.
Sgiaṫán, son of the King of Sweden, II. 400.
Sgiaṫ-folair mac Ríoġ Fionnloċlann, an entirely imaginary character—somewhat like Homer's Cyclops.
Smeig-ar-Druċt ua Neaṁain, I, 12.
Starainn, Insi, III, 120.

Taḋg mac Briain Bóirṁe, one of the sons of Brian Boru.

Teine Tréan mac Trosgadail, King of the Lochlanns—Swedes (?).

(Tír) Ḃreóġain don Easpáinn, III, 369.

Toirċeall, King of Inis Iubhar.

Tréan-ṁór ua Baoisgne, the ancestor of Fionn mac Cumhail.

Treaṫan, son of Ciotach.

Tuaṫa Bolg, III, 421.

Tuaṫa Dé Danann, the Tribes of the God of Dana, the gods of the ancient Irish.

Turrasán, .i. giolla feiḋlime, VI, 46.

Ainmneaċa Áiteann.

Alba, Scotland.

Alṁain (Laiġean), the hill of Allen in Co. Kildare, whence the Bog of Allen takes its name. On this hill Fionn had his most famous fortress or palace.

An Leac Pádraig, i gCaiseal Muṁan, another name for Cashel.

Anntuaṫa, possibly Antioch, as Hogan suggests. The name is common in romances.

Aonaċ Tailteann, anglicised Fair of Telltown. Taillte is situate on the Blackwater midway between Kells and Navan. It gets its name from Taillte, a princess of the Tuatha De Danann. Lúġ Láṁ-ḟada, her fosterling, instituted games in her honour which began on Lammas-eve each year. Buying and selling transactions also took place and there were exhibitions of dexterity and skill displayed.

Árd Maċa, Armagh.

Áṫ Seanaiġ, *i.e.*, Béal Áṫa Seanaiġ, Ballyshannon, Co. Donegal.

Bínn Éadair, the Hill of Howth near Dublin. It is called after Edar, wife of Gann son of Dala, one of the five chieftain-brothers of the Firbolgs who took possession of Ireland before the Tuatha De Danann. Another source for the name is found in Edar, a Tuatha De Danann chieftain who died of love of Aine and was buried there. (*Vid. Atlantis*, Vol. IV.).

Binn Gulbain, Benbulbin, in Co. Sligo.

Breaġa, a large plain in East Meath, the plain from Dublin to Drogheda.

Carcair na gCléireaċ, now the Corker-road north-west of monastery of Corcomroe, barony of Burren, Co. Armagh.

Caṫair na Beirbe Loċlannaiġe seems to be in Britain. It may be Barrow in Britain or Bergen in Norway. At any rate from it Goll came to the battle of Cnucha. (*Vid. Onomasticon Goedelicum*).

Caṫ Ċnuca, the Battle of Castleknock, Co. Dublin. The place got the name from Cnuca, daughter of Conaid of Limerick, who was drowned in the centre of the Cnoc. In the battle fought there Cuṁall, Fionn's father, was slain.

Céis Ċorainn, the Ceis or hurdle of Corann, the harper. It is situate in Maġ Ċorainn in Connaught.

Cill Dara, Kildare.

Cill Osglaḋ, VI, 668.

Cluain Feasda, Clonfert.

Cnoc Bréanainn, Mt. Brandon, in Kerry.

Coillte Conċuḃair, the district between the rivers Feorish and Arigna in the north-east of the Barony of Boyle.

Conall Gaḃra is situate in the barony of Conelloe, Co. Limerick.

Conallaḋ, VI, 637.

Connaċta, *pl.*, the people and province of Connaught.

Corca Baoiscin extends from Loop Head, Co. Clare, to Clár Atha-da-cara.

Críoċa Breiḟne, the counties of Leitrim and Cavan and diocese of Kilmore.

Críoċa na h-Eigipte, Egypt.

Crioċa na h-India .i. an Sisille. The geography of the troubadours was not always quite exact. Here we have India and Sicily identified as being the same place.

Críoċ Breatan, Land of Britain. Breatan more commonly means now-a-days Wales.

Cros na Macaoṁ. This place is situate on the river Shannon, near Athlone (?).

Cuailgne. Cooley is a district of Ulster contained in the present county of Louth, famous as the scene of the great Irish prose Epic of The Táin.

Doire an Corr-Sléiḃe, Curlieu Mountains.

Droluinn Ṁór, one of those romance-kingdoms invented as an extravaganza by the author of the tale.

Druim Diobraid on the river Shannon (?).

Druinne, Drung or Ding in Cavan or Dring near Granard, Co. Longford.

Dún Lóiċ, Dunloe in Kerry. Áṫ Lóiċ at Dunlow near Killarney.

Eaṁain, Navan Fort, near Armagh.

Eoċaill, the modern Youghal, Co. Cork.

Eoraip, Asia, Aifric (trí ranna an Doṁain), Europe, Asia, Africa.

Féille is a river flowing through the counties of Limerick and Kerry into the estuary of the Shannon. It is now called the river Feale.

Fionnloċlann. Irish Romances are full of these fictitious names of places to which their heroes travelled in search of difficult feats and enterprises. Fionnloċlann may however refer to Norway or Sweden (*vid.* O'Curry).

Fodla, a queen of the Tuatha De Danaan, after whom Ireland was called. Fodla is thus one of the many names of Ireland in ancient Irish story.

Foraois na mBeó, the Forest of the Living. An imaginary place.

Gleann an Ṗéice, Glen of the Peak.

Gleannta Dalláin, now Killasnet, a parish in the barony of Rossclogher, Co. Leitrim.

Gréiġ, an, Greece.

Laiġean embraced and was co-extensive with the ecclesiastical province of Dublin, which includes the dioceses of Dublin, Kildare, Ferns and Ossory, though this latter seems sometimes distinct from it.

Laoiġre Miḋe.

Leaṁain in Conn's Half, northern Ireland.

Leaṫ Moġa, the southern part of Ireland. It got its name from Mogh, King of Munster, who forced his rival, Conn of the Hundred Battles, to give up to him the sovereignty of it and to keep the northern part for himself.

Léim Lára, Leamlara, Co. Cork.

Loċlann, supposed by some writers to be Norway, though O'Curry suggests Sweden.

Loċ Léin is the name by which the Lakes of Killarney are known in Irish story. In modern times the name however stands exclusively for the Lower Lake.

Luaċair Ḋéaġa, so called from Dagha Mór, the god of Science in Celtic Mythology. It is situate in Desmond, east of Ciarraige Luachra.

Máġ Life, the plain of the Liffey.

Mangartain, Mangerton is a mountain in Kerry near the Lakes of Killarney.

Maoildearg, a stream near Sliabh Luachra and the river Feale.

Míḋe, Meath. Meath gets its name from Midhe, son of Bratha, son of the Daghda, high-priest of the family of Neimheadh, by whom the first sacred fire was kindled in Ireland after the arrival of the followers of Neimheadh, who gave to him the land about Uisneach.

Muṁa, Munster.

Sleiḃte Conallaċ seems to be in Ui Liatháin, the baronies of Barrymore and Kinnataloon, Co. Cork.

Sliaḃ Callain, Slieve Gallion in parish of Lissane, Co. Derry.

Sliaḃ Sioḋan, Mount Sion, a touch due to Christianizing influences.

Sorċa, common in fabulous tales. See *Gadelica*, I, 4.

Teaṁair, Tara, was the palace of the kings of Ireland, situate in Meath a few miles from Kilmessan Railway Station. Here were convened the triennal assemblies instituted by Ollaṁ Fodla, A.M., 3922. It was abandoned in 503 A.D. after being cursed.

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